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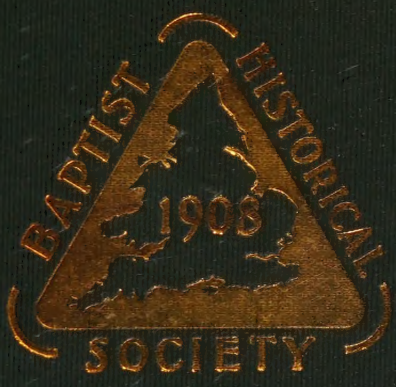

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# MINUTES

OF THE

# GENERAL ASSEMBLY

OF THE

# GENERAL BAPTIST CHURCHES

IN ENGLAND,

WITH KINDRED RECORDS;

EDITED WITH INTRODUCTION AND NOTES FOR THE

BAPTIST HISTORICAL SOCIETY

BY

W. T. WHITLEY,

M.A., LL.D., F.R.Hist.S.

VOL. I.,

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This edition is made possible by the courtesy of the committee of the General Assembly, and especially of its officers and Messengers, the Rev. J. A. Brinkworth of Saffron Walden, and the Rev. W. Harvey Smith of Long Sutton. The latter has furnished abundance of documents, has most kindly read proofs, and has been unwearying in his answers to queries on obscure points. For his constant efforts to remedy the lack of perspective inevitable for an editor who does not belong to the Assembly and has never seen one of its churches, hearty thanks are due: yet the editor not only expects to find a few errors undetected, but dare not hope that a thorough comprehension of the history has been attained.

The principal MS. authorities are described in the Introduction. The transcript of the chief documents was originally made for the Baptist Union, which subsequently promoted the foundation of this Society. Transcripts of two early documents were furnished by the President.

Among the sources drawn upon for collateral information are the MS. collections of Benjamin Stinton (which formed the basis of Crosby's work), of Josiah Thompson and of Walter Wilson: also the well-known printed books of Thomas Grantham, Adam Taylor, J. H. Wood, the Hansard Knollys Society, and Robert Barclay.

# PRESIDENT'S NOTE.

There can be no need to commend the work, of which this volume is the first instalment, to members of the Baptist Historical Society. They will recognize that its publication preserves and renders accessible a source of first-rate importance to any future historian of the British Baptists. There can be traced here the story of those who were the pioneers of our denomination in this land. The Society is fortunate in obtaining permission to issue these records, and in securing the services of so competent an editor. Dr. Whitley has brought to his task knowledge and skill and unfailing patience. His notes are a great enrichment of the book, and afford valuable clues for the assistance of those who share his interests and desire to pursue researches in which he has acquired the authority of an expert. More general readers of this book—if such there should be—will no doubt find in it a check to any hasty assumption that "the former days were better than these," and an impulse to thankfulness that some discussions which bulk largely in the 'Minutes' could not be maintained now, and that good men no longer manifest such eagerness to erect and to defend barriers to fellowship. But that is by no means the only impression which will be received. Their devoutness, their steadfastness, their intelligent apprehension of their position as Christian men, would make the "General" Baptists, who admit us to their inmost councils in these pages, remarkable in any age. They deserve to be better known. With what admirable restraint they dealt with injurious suspicions and sought to make clear their attitude toward the State on the one hand and to the Confessional Churches on the other. "Their opinion is, though the Saints, as such, are not to expect an interest and share in the Government of the world, until the good day aforesaid: yet, in the capacity of honest and faithfull men, they ought, when called thereunto, to yield their best assistance in and about the management of the Civill Government of Kingdoms, or Commonweals" (p. 4). "We

find by long Experience that in points Sublime and Difficult it cannot be Expected that we should be all Exactly of a Mind. The Christian World Contend in vain about Creeds and Humane Explanations. All the while they Avouch the Holy Scriptures to be the whole and Only Rule of their ffaith and practise. And Now as it is not Necessary for Christians to be Determined by any Unscriptural fforms, Especially in points of abstruce Speculation, which are above the Capacities of Men in Comon, so we propose it as our Judgements that we lay all such forms asside and Unite upon the Six principles of the Doctrine of Christians as Contained in Hebr. 6. 1.2. Adding only for Distinctions Sake that we believe the Doctrine of Universall Redemption" (pp. 149 f). In the latter of these extracts we have, in their own statement of them, the distinctive characteristics of the men of the 'General' Assembly, and an explanation of the designation by which they were known—a designation which has led to some confusion because of its adoption by another body of Baptists of more recent origin.

GEO. P. GOULD.

The College,
Regent's Park, London.
*August, 1909.*

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# I. THE GENERAL BAPTISTS.

## I. ORIGIN AND EARLY HISTORY.

The title "General Baptist" is used in three distinct senses at the present day. By the hyper-Calvinistic Baptists who adhere to the Confession of 1677 as revised in 1689, it is used to denote all Baptists except themselves; whatever be the justification for this usage, it is not usual, is not accepted by the great mass of Baptists, and is not employed here. Secondly, it is used as an abbreviation for the full legal title, "The New Connexion of General Baptists, formed in 1770." This body maintained a vigorous corporate existence till 1891, and then only loosened its ties in order to enter into closer relations with other Baptists. This body is not the denomination with which these pages are concerned, and the phrase "General Baptist" is not here employed to denote the New Connexion.

The earliest meaning of the phrase is to describe a body of Baptists who originated in 1608, who organized before 1651, and still maintain a corporate existence under the title, "The General Assembly of the General Baptist Churches in England." It is with this body that this volume is concerned, and the phrase is here appropriated to describe them alone. The first word, General, in this title merely implies that the Assembly is open to all General Baptists: the second is the significant word, implying that these Baptists believe in the possibility of redemption not being confined to particular persons, but being open generally, to all people.

The General Baptists are an English outgrowth of the Continental Anabaptists, acting upon the Lollards. In some districts the Anabaptist element was very strong, especially the Eastern coast of Essex, and Kent, to which immigration was very easy. In other districts the Lollard element was predominant, as in Bucks and Berks. These two elements did not perfectly coalesce, and the minutes here show that differences in doctrine caused these two groups to separate more than once.

The Anabaptists of the Continent combined in themselves several lines of influence. Some of them inherited Millenarian views with a liability to succumb to self-styled prophets; some revived or inherited from the Paulicians an Adoptionist Christology, others accepted the formula of Hofmann, that the human nature of the Lord was not transmitted through Mary, but was a direct divine creation; they received Humanist leaders, such as Hübmaier, and mystics, such as Denck; while even Pantheism leavened a few. Yet the influence of the Waldenses or the Bohemian Brethren, with a sound Biblical training, was probably central. After the effervescent period culminating in 1535, a great conference at Bockholt, near to Münster, brought about much unanimity in methods and habits. Separatism became one guiding principle, separatism from all that was unholy. In civil life this involved abstinence from the magistracy, oaths, warfare and luxury, and it led often to such close association as involved communism. In ecclesiastical life it involved a breach with the State Church, an exaltation of Believers' Baptism and the Lord's Supper, and the elaboration of a close network of connexionalism by graded synods, which was presently imitated by the French, Dutch and Scotch, and is known familiarly as Presbyterianism.

The persecutions by the Emperor Charles in the Netherlands drove many of the Anabaptists over to England, where Henry VIII. put out proclamations against them, and as early as 1535 some Dutch Anabaptists were burned. Next year Convocation published several Articles of Religion, one of which denounced them, while both the Northern Catholic rebels and the Protestant landgrave Philip urged Henry to follow words by deeds. By 1540 the influence of the Dutch seems to have reached the English, for we hear of "one named Maundeueld another named Colens and one other" burned as Anabaptists near Southwark. When Edward came to the throne there were further signs of their importance, Bullinger's treatises against them being translated and published, Calvin writing to urge strong measures, while Simon Fish translated their book, "The summe of the holy Scripture."

Cranmer, Ridley and Latimer were all busy opposing or condemning them, while Hooper wrote a book against their errors. Joan Baron or Knell, wife of a butcher at Canterbury, and therefore often called Joan Bocher of Kent, got into trouble at Colchester and Calais, and finally was burned as

an Anabaptist, the precise point at issue being Hofmann's theory as to the human nature of our Lord. Robert Cooke, a gentleman of the wardrobe at court, ventured into print with a book against Calvin's doctrine of predestination, which elicited a reply from a doctor of physic in 1551.

Under Mary the general persecution of all Protestants submerges most traces of the Anabaptists, though casual allusions to them in Essex still occur, and Philpot in prison wrote to a fellow-prisoner on the question of baptizing infants. This is the first time that this particular tenet comes to the front, as compared with the Freedom of the Will, and the Incarnation.

Elizabeth renewed the proclamation against the Anabaptists, while Grindal refused to listen to their plea for toleration. Knox and Veron took up the cudgels again to combat Cooke, the former embedding in his book nearly all Cooke's "Confutation of the Errors of the Careless by Necessitie." The revised Articles of Religion honoured the Anabaptists with express denunciations of their communism and with oblique glances at their doctrine of the magistracy and the sword, and their practice of not baptizing infants. But while Elizabeth was bent on coercing Church-papists and Puritans, edition after edition of the Bible came from the press, and despite the Calvinistic notes at the side, fed the Anabaptist movement. Foreign books continued to appear against them, in 1575 some Flemish Anabaptists were raided in London, and two were burned, next year Christopher Mutton took the field again to confute their doctrine of the Humanity of Christ. Abroad a great debate was held at Embden between the Anabaptists and the Calvinists in 1579, and its influence in England may be guessed from the fact that within two years another treatise by Calvin against the Anabaptists was put upon the market.

Tangible evidence of this influence is given from the west country, to which many weavers had gone from the Netherlands. A certain Thomas Taylor, cadet of a good family, emigrated with many others of like faith, and settled at Haarlem where he cast in his lot with the Anabaptists about 1580. Cases such as these show the constant interaction of the Dutch Anabaptists and the English, for at least half a century.

The feature of their doctrine which attracted most attention from the Catholics, was their singular view of the

Incarnation. Protestants were rather struck by their mediæval view of the Freedom of the Will, in which they were reinforced by Erasmus through Denck. They also held to the general old-fashioned evangelical doctrine of salvation by the Imitation of Christ, and when they heard of Luther's new doctrine of justification by faith, they did not accept it, and sometimes opposed it strenuously. These three peculiarities are mentioned far more often than their practice of baptizing their converts, although this provided the popular nickname for them.

The English Lollards had quite a different ancestry and inheritance. From Wycliffe they had a love for the English Bible, which is a central feature with them. Bishop Pecock about 1450 recognised their fundamental tenet to be, testing everything by the Scripture. They therefore opposed images and pilgrimages, mass and monks, prayer to saints and the use of oaths, war and capital punishment, etc., etc. The Oxford origin of the movement is evident from the great hold in the counties around, as far north as Coventry, but especially in South Buckinghamshire. But just because the movement was English, it therefore did not anticipate Luther's discovery and emphasis upon the doctrine of justification by faith. Herein the Anabaptists and the Lollards were at one; their common aim was at a holy life, and this caused the two streams to blend, especially when the continued ideal of a National Church in England made it plain that such a system must make room for every Englishman, whether earnest in religion, or indifferent.

The last twenty years of Elizabeth's reign do not enable us to trace the spread of these views, or their amalgamation. We have to pass, in default of evidence, to Lincolnshire, where John Smith, a Cambridge graduate, preacher to the city of Lincoln, was deprived because of his ethical preaching being too disturbing to the corporation. In his enforced silence he studied, and found reasons for doubting whether conformity to Elizabeth's Establishment was justifiable. Though he failed to convince many of his Puritan friends, he cast in his lot with some Separatists at Gainsborough, with whom he covenanted to live a holy life and to follow as Scripture might lead. Persecution under James drove him to Holland, and in Amsterdam he soon came to the conclusion that the Church of England was so anti-christian, that it must be renounced in every way. Its organisation and its ordination

he had already cast off; now followed its baptism, and he with his friends accepted baptism on a profession of their faith. A book that he wrote in 1609 on Infant Baptism as the mark, or Character of the Beast, foretold in Rev. 13, 16, made a great sensation in Holland. It was imported to England, and soon at Coventry and Lincoln, cities with which he himself was associated, and at Salisbury and Tiverton, whence other refugees had come to Amsterdam, there were churches formed on the same basis.

A few of his friends from Nottingham and Lincoln, who had gone to Amsterdam with him, broke off from his fellowship when he wished to join the local Anabaptist church. Under Thomas Helwys, a country gentleman with powerful relations at court, they ventured to London, esteeming it disgraceful to flee from persecution, and they published a few little books to define their position. One was a formal declaration of their faith; it has been reprinted in the Hanserd Knollys Series, 1854, but can only be fully understood when read after the declarations by Smith and the Dutch, to which it is in some sort an answer. A second is an attack on Predestination, which may remind us of the Anabaptist objection, but is more probably prompted by Smith's teaching gathered from a foreigner at Cambridge, and by the local Arminianism now coming to the front; from its insistence on a General Redemption, as opposed to a Particular, the name "General" Baptist comes. A third is an explicit dissociation from the Dutch Anabaptists, or "New Fryelers in the Lowe Counties." A fourth is an outspoken attack on the "Mistery of Iniquity" as embodied in the Church of England. These appeared in 1611 and 1612, when Helwys had settled his little group in Spitalfields. From this time we have the General Baptist movement developing on English soil, if we agree that the word "Baptist" may be fitly used before attention had been drawn to the act of baptism as distinct from its purpose and meaning. It may be noted that Edward Wightman, burned at this time in Lichfield for various errors, denoted as Anabaptist, had apparently no sort of connection.

Helwys soon died, and the leadership devolved on John Murton, a young furrier from Gainsborough. By 1613 he was in prison at London, and next year a Dutch Anabaptist who was also a citizen of London, Mark Leonard Busher, put forth a plea for liberty of conscience. Murton in 1615

published a dialogue to the same effect, apparently the first broad claim for religious liberty made by an Englishman. Other treatises followed, especially in 1620, when Murton renewed the attack on Predestination, and pleaded afresh for a cessation of persecution. He did not succeed, and in three or four years came out strong counterblasts: Edmond Jessop, one of the little band, left them and published a Discovery of their Errors; the great Dr. John Preston of Cambridge retorted on them that the Mysterie of Iniquity which they identified with the Church of England, was Anabaptism; while other Puritan leaders, Dodd and Cleaver, defended infant baptism as the patrimony of Christian children. Murton returned to the charge with a third edition of his dialogue, but his death by 1633 deprived the London church of its leader. For a few years they found no one to venture into print, under the severe repression of Laud; but their enemies assure us of their continual existence.

With 1641 a new era set in, and Edward Barber at once appealed for toleration; whether he had ever been a clergyman is not clear, but henceforth he stands out as a Baptist minister in London. In the Cambridge district arose Henry Denne, certainly a clergyman at Pyrton; who after a brisk controversy springing out of a visitation sermon at Baldock, was baptised in 1643.

By this time attention had been drawn to the importance of dipping as distinct from sprinkling or pouring, and Edward Barber in 1642 put out a tract arguing vigorously for its necessity. The General Baptists adopted this view without question, and henceforth it was as vital in their eyes as Believers' Baptism and General Redemption. Although intercourse had been maintained with the Dutch Anabaptists, of which there are traces till 1696, yet it is to be observed, that some of their distinctive views were expressly opposed, while yet we shall note a certain weakness on the doctrine of the Incarnation, which may betray a lingering kinship.

The Puritans read this year several tracts about the Continental Anabaptists, especially about the one lamentable episode at Münster a century earlier. These tracts were intended to discredit the English, who were invariably assumed to reproduce the Continental tenets, and were labelled " Anabaptist " by their enemies, Puritan and Anglican alike, though they themselves repudiated the title. The real interest of the body was mirrored in a book by a soap-boiler

called Thomas Lamb, dealing with General Redemption and Original Sin; or by Samuel Loveday and Richard Overton rejoicing over the downfall of Cheapside Cross. A[ndrew] R[itor] took up the plea against Childish Baptism. We find the General Baptists distinctly breaking with the Anabaptist objection to warfare, for Edmund Chillenden enlisted, was captured, and put out a complaint against the inhumanity of the jailor at Oxford, while Henry Denne presently became a Cornet in the cavalry.

By this time evangelists were beginning to stir. In Kent and Essex they were very active, holding debates and occasionally convincing some clergy, while the propaganda among the villages was very successful, Oates, Denne and Lamb being very active. Down the Great Ouse the evangelists went, winning converts in Cambridgeshire, Huntingdon, the Isle of Ely and South Lincolnshire. And so a saner view of the real principles prevailed, and an opponent acknowledged in 1644 that the Anabaptists—for so he would style them, despite their explicit repudiation of the name—held as their groundwork for reformation, "that no man, woman or child may be baptized but such as have justifying Faith, and doe make profession thereof." Henceforth the slanders about Münster tend to fall into the background.

As the Assembly of Divines elaborated a new national system, the practical toleration of the last few years seemed imperilled, and fresh pleas had to be put forth. Converts were won in strange quarters; Peter Chamberlain, a doctor whose family possessed some curious secrets in midwifery, declared himself a General Baptist and gathered a church in London. Chillenden and Denne, at once ministers and officers in the army, pleaded for lay preaching. Richard Overton became a vigorous political pamphleteer and democrat, while Henry Adis, a London upholsterer, paired off with him. Presently appeared Henry D'Anvers in Leicestershire, a sign that the church at Coventry had not been idle; and in 1651 there comes to light the first concerted action. Thirty congregations, chiefly in Lincolnshire and Leicestershire, but also in Warwick, Rutland, Northants, Oxon, Beds, and Hunts, sent representatives to a meeting which put forth a declaration of their Faith and Practice. This action was doubtless prompted by the doings of the London Particular Baptists in 1644, and by the Westminster Assembly. It stands out as a manifesto of a wide circle, boldly challenging

the Presbyterian ideal in many respects. After this, crystallization of the whole movement proceeded apace, and General Baptists of other districts fell into line, so that by 1654 we find the General Assembly constituted, whose records are hereafter set forth.

Many other leaders had now come forward. John Griffith had gathered a church in Dunning's Alley outside Bishopsgate, John Gosnold another at the old playhouse in Paul's Alley, close to the Barbican, Jeremiah Ives was in the old Jewry, and William Russell near Smithfield, while across the Thames John Clayton assembled his church near the Dockhead at Shad Thames. A little later Samuel Loveday created a centre at Towerhill, and Lawrence Wise in the Minories. In the Fen district a notable adherent was gained from a family of some position, which had already made a venture into literature; Thomas Grantham was baptised at Lincoln at the age of nineteen, and assembled his fellow-believers in his own house near Alford on the South Marsh. Sussex and Hants were evangelised by James Sickelmore, once vicar of Singleton near Chichester; but the work here fell by 1656 under the influence of Matthew Caffin, an Oxford student, who settled at Horsham. He made his appearance in print discovering the deceived and deceiving Quakers; the Friends had originated with George Fox from the General Baptist stratum, and were now drawing off members wholesale.

The whole prospect changed with the return of Charles in 1660, and the confession of that year, presented formally to him, tails off into a plea for toleration, after a protestation of their good citizenship. Venner's insurrection gave the excuse for persecution, and next year James of Bullstake Alley in Whitechapel was executed for treason. But the Cavaliers were flying at higher game, and for a year or two the sufferings of the Presbyterians drew off attention, so that another Assembly was convened in 1663, which revised the confession of 1660 into a form that became standard. The Conventicle Act of next year initiated systematic repression for the three years of its validity. Then in 1668 another Assembly was held, extracts from whose minutes are made here on pages 23 and 24. Nor was this the only one, for Grantham had been appointed Messenger in 1666, and this appointment probably implies an Assembly being held. In 1671, although the Conventicle Act had been strengthened

and made permanent, he could write of Assemblies as well-established, and the reign of terror seemed so far passing that Chichester ventured to arise and build, while Portsmouth was flourishing under Richard Drinkwater, a farmer.

Indeed in 1672 Charles issued a Declaration of Indulgence, and though it was withdrawn next year, the respite gave many churches the consciousness that they could defy their persecutors, so that from this period many date their records. In London the people ministered to by Lamb and by Barber seem now to have met in the house of George Harris near Aldersgate, under the care of Jonathan Jennings, who soon took them to White's Alley. Shad Thames planted a branch at the Park in Southwark, while Deptford emerged to light by 1679 as an old church. Two years later another established meeting is heard of at the Glass-house Yard off Goswell Street. From the Berkhamsted Church Book we hear of another Assembly in 1677, as also of an Association held at Aylesbury in 1678 which issued a Confession; and we know of other churches at Amersham and Chesham. In the north the church at Epworth and Butterwick, falsely alleged to have arisen in 1599, but apparently due to Smyth's influence a few years later, comes to light in 1676 with 120 members under Norfolk and Shaw. Two years later Grantham published his important work on Primitive Christianity, and devoted himself to evangelising, so that churches at Lynn, Norwich and Yarmouth are due to his efforts.

With 1686 all repression ceased, and Assemblies met openly. The London churches continued developing; Loveday's church had already moved from Towerhill to Goodman's Fields, and John Maulden now succeeded him; while William Marnor came to the Park to help Clayton. With the legalised freedom of 1688, the six churches formed an Association and prepared for further extension. And from 1689 the story is to be gathered from the fairly complete records here printed.

## II. THE BELIEFS OF THE GENERAL BAPTISTS.

In the initial stages of the General Baptist movement, there was much declaration of belief, owing to negotiations between John Smyth, Thomas Helwys, and Hans de Rys in Amsterdam. Smyth stated his position in 20 Latin articles, and Helwys followed suit; Hans de Rys stated his in 38

Dutch articles, to which Smyth took no serious objection, and which subsequently were accepted by the Dutch Anabaptists as a fair expression of their beliefs. But inasmuch as Smyth's friends joined the Dutch, and settled permanently in Amsterdam, the 20 and the 38 have no direct bearing on the English developments. And the same may be said of Smyth's CII. Dutch articles in the Amsterdam archives, edited into 100 Propositions and Conclusions in English, published about 1613 or 1614, to be seen at York Minster.

Thomas Helwys, John Morton and their companions put out a Confession of 27 articles in English, which was known in 1739 to Crosby, who in printing it at the end of his second volume omitted article 25. This is the earliest manifesto of the earliest church of General Baptists who settled in England, but it was so temporary and so individual that it was never referred to again, and only a single copy survives, at York Minster, though Crosby's version was reprinted by the Hanserd Knollys Society in 1854.

With the sitting of the Long Parliament, a re-statement of the official national belief was desired, and the Assembly of Divines was ordered first to revise the 39 articles, then to prepare a Confession and Catechisms, all of which were drafted by 1646, and considered in Parliament for two years before issue. A Conference of several General Baptist churches in the Midlands took the hint, sat in 1651, and published "The Faith and Practise of Thirty Congregations." This also obtained no permanent recognition.

But in March, 1660, soon after the return of Charles II., there was a meeting in London of certain Elders, Deacons and Brethren, of a representative character, and "A Brief Confession or Declaration of Faith" in 25 articles was agreed upon and published. Four months later, a copy was presented by two Messengers to the king. Three years later it was reviewed in another Assembly and ratified. In 1678 Grantham incorporated it in his great book, adding explanations of some articles; and it was subsequently confirmed and reprinted often by order of the Assembly. A copy therefore of this, as originally drawn in 1660, is given in the text at that date, to exhibit the official creed to which the Assembly steadfastly adhered for many years, and which they explicitly held forth as one basis of union.

There was, however, another Confession, to some extent a rival of this. It was apparently prompted by the

appearance in 1677 of a revision of the Westminster Confession by Pastor Collins, a Particular Baptist. But it quite declined to be so indebted to the Presbyterians, and both in the number and the order of its articles was original. More than that, it was distinctly polemical; the opinions of Matthew Caffin were deeply disturbing the General Baptists, and following the precedent of Nicæe, it was decided to negative them very explicitly, even if this involved the use of terms not found in Scripture. The drafting of this Confession is traditionally ascribed to Thomas Monk of Aylesbury, Messenger, a veteran in the cause. It was adopted at a large meeting from the counties of Bucks and Oxon, Herts and Beds, and was issued in 1679 signed by 54 Messengers, Elders and Brethren. Its title, An Orthodox Creed, betokens the desire in this district to give out no uncertain sound, and foreshadows the long struggle which after two secessions and reunions, ended in most of these churches finally breaking with the General Assembly.

A mediating party hit on the device of adopting a brief scriptural formula, and found it in Hebrews vi., 1-2. They desired the foundation of the Assembly to be the Six Principles there named:—Repentance from dead works, and faith toward God; The doctrine of baptisms, and laying on of hands; Resurrection of the dead, and eternal judgment. This proposal found many supporters, and was adopted, so that the Assembly had two concurrent symbols, the Confession of 1660, and the Six Principles.

There was a cross-current during the reigns of Charles and James, which deserves attention; a set towards Calvinism. It is illustrated by four ministers, all originally General Baptists, who changed their views and attempted to lead over some churches into the other fold. Benjamin Keach came from Winslow to a church in Southwark; passing under the influence of William Kiffin he joined the Particular Baptists, and was lost to the Assembly about 1668. Richard Allen at White's Alley gave up his office there when the Six Principles were asserted as fundamental. Mark Key also disappeared from the London group into the country, and reappeared to join Kiffin's church. Richard Adams from Mountsorrel did actually persuade Shad Thames to send delegates to the Particular Baptist Assembly of 1689, but a rupture soon occurred, and while he went over to Kiffin's church, the Shad Thames people returned to their old friends.

Another instance of this trend is to be seen in the Orthodox Creed which was boldly declared by a Particular Baptist to teach Calvinism, though the General Association indignantly repudiated the charge. Naturally the incident did not increase the popularity of the Creed, and the Assembly was content to abide by the Confession of 1660 and the Scriptural Six Principles.

When we examine these two formulæ for the distinctive points, we find that article 2 of the Confession is clear in stipulating for the baptism or dipping of such people as repent and believe, and no others, and in repudiating the sprinkling of infants as nullifying the true way of constituting churches. Article 4 is explicit that all men at one time or another are in a capacity of being eternally saved, while article 8 defines God's election to harmonise with this, and article 10 declares that infants are not liable on account of Adam's sin to eternal punishment in hell. Article 3 quotes without attenuation the broad principles that Christ gave Himself a ransom for all, tasting death for every man, and becoming a propitiation for the sins of the whole world. Thus the body was not only Baptist, but announced plainly its belief in an atonement for men generally, a redemption that is not necessarily limited to particular people, but is for mankind in general. Hence the title General Baptist. The phrase has nothing to do with the question of communion, but shows that the body opposed the views of Calvin on Election and Atonement.

The fourth of the Six Principles was Laying on of Hands. Article 12 expounds this that all baptised believers ought to submit to this ceremony in order to receive the promise of the Spirit. The rite is not stipulated for at the ordination of Elders or Pastors, though it is enjoined at the ordination of Deacons; in practice it was employed on both occasions. But it is to be used as a corollary of baptism, for every believer. On this point the body was very strict, as may be seen by a letter from Westby to Fenstanton in 1653, and by other references in the records of that church. But of course it had no monopoly of this practice; among the Particular Baptists, Knowles' church in Coleman Street, Jessey's church in Swan Alley, the Welsh Association in 1651, and the Hexham church a few years later, did not oppose it, though many declined to make it a term of communion. And under the name of Confirmation it has

been practised by Episcopalians from time immemorial.

This combination then was in theory and practice distinctive of the community:—Baptism and laying hands on those who repented of their sins and trusted Christ for salvation; a belief in the salvability of all men.

But in practice, though not in theory, there were three other customs widely spread; feetwashing, refusal to eat blood, and anointing the sick with a view to their recovery. The first was based on the words of our Lord at the Last Supper, which have induced even Popes and Emperors to wash the feet of fellow communicants. It was appointed from time to time; Tunbridge Wells "agreed to wash feet Tuesday the 11th of May" 1730. A discussion of the rite as practised among the General Baptists is found in a letter of Daniel Dobel to Gilbert Boyce, published in the third number of the Transactions of this Society. The second point was based upon the letter of the Apostles and Elders at Jerusalem to Syria and Cilicia. It became important about 1770, when Boyce and Taylor were negotiating as to whether the latter need break away from the Assembly. The anointing with oil was based upon the advice of James the Lord's brother, and the practice was common in the eighteenth century. But as regards these three peculiarities, it must be recollected that they were not laid down in the Confessions, are never alluded to in the Minutes of Assembly, and were not officially adopted as terms of communion.

In theory then, the General Baptists were pledged to baptism, to the laying on of hands, to a belief that all men could be redeemed through the universal atonement of Jesus Christ. Yet the phrase has come in many minds to connote other beliefs, Socinianism or Unitarian doctrine chiefly: and some explanation of this development is due.

The Continental Anabaptists had from the first included some who never adopted the Greek theology of Nicæa and Chaleedon, but preferred to quote Scripture without explanation. Some of these were perhaps heirs of the Paulician Christology transplanted from Armenia to Bulgaria, and thence making its way up the Danube, down the Po, the Rhine and the Rhone. The Italian and the Polish Anabaptists were well-known as Unitarian, the tenets of Servetus on this head were one great cause of his execution at Geneva, and the publications of Socinus gave a temporary title to the doctrine. Now the Dutch Anabaptists, often called against

their will Mennonites, imbibed some of this teaching, and although the full outworking of the leaven was not at first evident, yet the influence which has made them to-day practically Unitarian was already manifest when Smyth and Helwys were in touch with them. And it is not to be forgotten that these men were breathing the same atmosphere which supported Arminius and his opposition to Calvinism.

It might be expected then that there was direct filiation from the Dutch Anabaptists to the English General Baptists; but there is nothing to prove this, and quite a different origin is more probable.

The University of Oxford had practically suspended work while Charles I., made that city his headquarters, but the Puritans when re-organising and installing such staunch Calvinists as Thomas Goodwin, Howe and Owen, could not totally alter the general influence of the place. Arminianism had long been taught there, and even under the Commonwealth John Locke, Theophilus Gale, Robert South and Daniel Whitby were imbibing views very counter to Calvinism. Among other undergraduates less known to fame was one Matthew Caffin from Horsham, apparently son of a yeoman farmer; he adopted the principles of believers' baptism and was expelled. Returning to his native place, he quickly became a leader in General Baptist circles throughout Sussex and Kent. What Locke and Whitby did within the Church of England, Caffin did in his communion, promulgating laxer views in the line pointed out by Arminius; and as he lived till 1714 to the great age of 86, he had ample opportunity of spreading his tenets. He was apparently the only General Baptist who had received a University training, for Chamberlain, Gosnold and Russell did not belong to the Assembly, and as he was also a man of some substance, it is not hard to understand the great influence he wielded.

The churches in the Midlands, especially those derived from the Lollard movement, opposed these views of Caffin, and after twenty years' conflict, withdrew in 1696 from the Assembly which tolerated them. A reunion was effected in 1704, on the basis of a book entitled, "The Unity of the Churches," containing at least 71 pages, written by a member of the Assembly and approved by the Assembly. Six articles were drawn up, of which the two doctrinal articles defined beliefs as to Almighty God and the Lord Jesus Christ, not all in scriptural terms. Next year the decisive step was

taken of requiring every representative to assent to everything in the book, and to sign it without question, before he could sit as member of the Assembly. This led to an instant rupture, and the formation of a rival Assembly on the older lines. The situation has some analogy to the legal continuity of the Established Church of England through 1535-1560, with enforced subscription to a new set of articles, as contrasted with the doctrinal continuity of those who remained in fellowship with Rome. The main and legal Assembly met usually at Stony Stratford, a sign that its strength lay in Bucks and in the Midlands; the rival Assembly met at longer intervals, generally in London, drawing its adherents also from East Anglia, Kent and Sussex, with a few from the West. It is important to remember that the records of the main Assembly have been lost, and in these pages we can only follow the other party.

By 1730 the differences seemed less vital, and negotiations took place for a second reunion. A second treaty was drawn up, and after modification at the wish of Bucks and Northants, was adopted by 1734, with the result that all allusion to the subscription of 1705 and the articles of 1704 disappeared, while the doctrinal basis acknowledged was again the Confession of 1660 and the Six Principles.

At that time all religion was at a very low ebb in England; Deism was the fashionable philosophy, and this tended too often to Unitarianism or open infidelity. Even when a Baptist minister, James Foster, came out as the protagonist against the Deists, it was obvious that his Christology was not on Nicene lines.

An interesting light is thrown on the customs of the Kentish churches about the middle of the eighteenth century, by a long trouble in the church of Ramsgate and Birchington, recorded in its own book. A member declined to attend while the church erred in ten ways. He pleaded for three doctrines:—"The mortality of the soul," probably a slip for "immortality," The personal reign of Christ a thousand years on earth before the general judgment, The final restoration of all things to the same state (mankind not excepted) as they were in before the fall of our first parents. Four point illustrate worship:—Adult persons that don't comply with water baptism lie under the wrath of God, Feet-washing, The Elder has taken to "writing what by some is called a sermon"! Some members occasionally go to hearing at

other Assemblies. Three practices called for discipline:—marrying out of fellowship, wearing of gold, wearing indecent apparel. The church deliberately repudiated the view that these were terms of communion, but the member invoked the Messengers, and the matter was debated for several years, and was not silenced by his expulsion. In the end the Association appointed arbitrators on one point, and they censured the Elder for marrying out of fellowship. John Stanger a few years later, coming to Kent from Northants, was much surprised at the customs and beliefs he found, and he soon founded a new church breaking with the local traditions, and with the Assembly as a whole.

The great revival headed by Whitfield and the Wesleys afforded an opportunity for recovery; but as with many other organised bodies, the Assembly and the General Baptists as a whole failed to profit. Whitfield's work of course was not likely to affect them directly, as he was a Calvinist; but Wesley's teaching had more points of contact. From the household of the Countess of Huntingdon, there arose during 1741 in the villages of Leicestershire, a society of evangelical believers which rapidly multiplied till it became needful to build at Barton, Melbourne and Kegworth, besides licensing other buildings for preaching. Now by 1755 this society became convinced that believers only should be baptised, and thus arrived at a position very akin to the General Baptists. These had once had churches throughout the county, even at Normanton, fountain-head of the new movement; and there still were causes at Earl Shilton, Leicester and Mount Sorrel. But so little did they bulk in the public eye that no application was made to them to baptise, or even to fraternise with the converted Methodists. Not until 1766 did these get in touch with Gilbert Boyce, the Messenger in Lincolnshire, and it is remarkable that even then they seemed still ignorant of the General Baptist churches in their midst.

Meanwhile Dan Taylor, another young Methodist near Halifax, had become Baptist, and he with his friends did receive baptism from the Elders of Gamston and Boston, forming a church and uniting with them in 1764. He attempted to bring in the Leicestershire group, but they absolutely declined to associate with churches which tolerated such diversity of opinion on the Fall of Man, the Person and Work of Christ, and Regeneration. On the other hand the Lincolnshire Association stickled for the Laying on of hands

and the Abstinence from blood, while the General Assembly declined to move on the more evangelical lines which the Methodists desired. The decision was taken by 1770, when the opportunity of rejuvenation was refused. Thenceforward accessions nearly ceased for some time, while whole Associations dropped out of touch with the Assembly, and one church after another dropped off from those who held together. There was little response to the idea of training students for the ministry, while the old method of trusting to the ministrations of their own members was proving inadequate. The churches of Northants and Leicester faded out, while often there arose in their stead Calvinistic Baptist churches, as at North Moulton. The churches in Buckinghamshire and Lincolnshire lost corporate spirit, and not only failed to attend the Assembly, but discontinued their county associations. Finding the New Connexion growing apace in the Midlands, many of them joined one by one, Boston setting the example at the outset in 1770, Killingholme, Kirton, Ashford, Leicester, Gosberton, Wisbech, Goodman's Fields in London, Gamston, Fenstanton, Spalding, Bourn, March, Park in London, Knipton, Peterborough and Berkhamsted following the example in the period covered by these minutes, down to 1811. In 1795 a mechanic at Coventry giving "A Comprehensive Account of the General Baptists," which has many curious details, as that they did not practise family prayer, and read Scripture only at the week-day lectures, said expressly that Unitarians and Trinitarians, Arminians and Socinians, Calvinists and Winchesterians [Universalists] sat down together.

A little more homogeneity was soon brought about by a new leader—William Vidler of Battle, who migrated to Parliament Court in London. He was first an independent Calvinist, in 1780 a Particular Baptist, in 1792 a Universalist. Richard Wright the famous Unitarian propagandist, who at this time was minister at Wisbech, became a great friend of Vidler, and by 1802 the latter was unanimously welcomed into the Assembly, whereupon Dan Taylor who had kept up some sort of fellowship, finally withdrew in 1803. Two years later, Wright and his church were received into fellowship. Vidler's influence was now cast on the Unitarian side, and while official neutrality was the order, yet the trend of those churches which remained in touch, and of the new ones which now offered, was unmistakable. The appearance of

Soham, a development from Andrew Fuller's Calvinistic Baptist church in a Unitarian direction, and its unanimous welcome to the Assembly in 1811, shows clearly that though the Confession of 1660 and the Six Principles were not formally disavowed, they had ceased to be the real bond of union.

For some years past, a brief summary of faith, drafted by the Rev. W. Harvey Smith, has been authoritatively prefixed to the Proceedings of Assembly. It runs as follows:—

"The Assembly has borne from its foundation in 1653, the designation 'General Baptist.'

"It consists of Churches which believe that the way of salvation is open to all, and which also regard it as the duty and privilege of all disciples of Christ to avow their faith in their common Lord by observing the Christian ordinance of baptism by immersion, whereby they signify their death to sin and resurrection to newness of life. They mostly, however believe that the gates of any sectional part of Christ's Church should be as wide open as the gate of His Universal Church, and, therefore, that all His Churches may gladly receive into membership any persons who shall confess their personal faith in Christ, and avow their determination to obey Him according to their light. Considerable difference on various doctrinal points also exists in the Churches belonging to the Assembly, and some of those Churches may desire to add some other designation, besides General Baptist, to the name of their Chapel, but these are questions that must be determined by each Church for itself, as the Assembly has no power to interfere in the matter."

## III. ORGANISATION.

At what time the General Baptists organised into one body, it is not yet possible to say. But it is important to note that the various congregations were not thoroughly independent, being linked not only into local Associations, of which we trace at various times Staffordshire, Lincolnshire, Northamptonshire, Leicestershire, Buckinghamshire, the Western, the Northern, the Essex, and the Kentish, but also into one General Assembly for all the kingdom. This was natural from their historic origin; they had absolutely nothing to do with the Independents or the Particular Baptists; their

only contact with the Brownists was one of repulsion; they did have links with the Dutch Anabaptists, who were familiar with the Synodic system adopted at Augsburg in 1527.

In the public confessions the topic of machinery was not largely dealt with at first. Yet in 1660 not only was there no assertion of Independency, but there was a hint at something more complex in the phrase "The poor saints belonging to the church of Christ are to be sufficiently provided for by the churches." The variation between singular and plural finds its expansion in the Buckingham creed of 1678, which devotes a long article to the point, distinguishing between the church and the particular congregation, between the Bishops or Messengers chosen by the common suffrage of the church, and the particular Pastor or Elder chosen by the common suffrage of the particular congregation and ordained by the Bishop, whose power or office he is not to infringe. In the same year Thomas Grantham published his great treatise which discusses the matter at length. He was not uniform in his language, yet often speaks of the church as contrasted with Christian Assemblies, or Churches of Christ. One chapter treats "Of the Segregation, or gathering together of the Church of Christ, and of the separation necessary to be made in order thereunto." Another shows "what Ministers, or Officers God hath given, or appointed to govern the Christian Church to the end of the World," and names them Messengers (or Apostles), Bishops (or Elders), and Deacons. A third chapter treats "of General Assemblies of Messengers, Elders, and Brethren, to decide general Controversies in the Christian Church."

The general idea of a separation was familiar to Englishmen since the rise of the Puritans, and had been carried into practice since the days of Robert Browne. But two points here are decidedly strange to most Baptists now, and were much canvassed then:—the Divine Institution of Messengers as permanent officers, the establishment of General Assemblies to decide controversies. Both these ideas were familiar in Episcopal circles, but the Separatists had eschewed them. Here we have another sign how distinct were the General Baptists with their resemblance to the Continental Anabaptists, from the Particular Baptists and other developments of English Separatism.

### i. Messengers.

First then as to Messengers. The Confession of 1651 does not name them, nor does it show that there was any differentiation of office among the gifted men "appointed or set apart to attend upon the preaching of the word"; the point of interest was that all preachers were to be maintained by voluntary contributions. In 1653, however, a letter was sent from the church at Westby to the church at Fenstanton, enquiring exactly what was the commission borne by John Lupton and Joseph Wright, who are both styled Messengers. The letter was signed not only by the pastor and deacon and seven members, but by Thomas Williams, Messenger. The point of the enquiry was not as to the office in general, which is evidently a recognised thing, but as to the exact nature of their errand on this occasion. In 1654 "many of the Messengers, Elders and Brethren, having from several parts of this nation met together in the city of London," issued a manifesto on their approval of civil government and their disavowal of Fifth-Monarchy ideas. This document was signed by thirteen Messengers and eleven Elders, a clear sign not only that the office of Messenger was fully recognised, but that it took precedence of Eldership. These points come out also in the Minutes of 1656, when ten Messengers sign first. In the same year a meeting was held at Stamford which agreed "First, that two messengers be sent into the west, for the work of the ministry. Secondly, that our beloved brethren, John Fairbrother, and Will. Reignolds, be sent to the said work." Except that Fenstanton objected to one of these as once a Ranter, they are unknown; nor is it clear that their office was permanent. At some date unknown, William Reeve of Rempstone, who in 1676 baptised Joseph Hooke, was ordained Messenger.

In 1678 Thomas Grantham, latest appointed of the Messengers, discussed the subject in a special treatise in Book IV., pages 152—170 of his Christianismus Primitivus. His chief points are, "That God hath given to his Church, a Ministry of Messengers or Apostles (though much inferior) yet truly to succeed the first Apostles, in such things as were ordinary and fixed to that Office: As, 1. In respect of lawful Power, or Authority, to preach the Gospel in all Places, at all Times, to all Persons, as occasion and opportunity by God's Providence shall be given them. . . . 2. Unwearied

diligence in teaching and strengthning both Pastors and Churches, (chiefly those which are but newly setled in the faith) in all the Counsel of God; and by labouring to perfect that which is lacking concerning the Faith of any Churches. . 3. In being set for a Defence of the Gospel, or Doctrine once delivered, against false Apostles, or such as would introduce false doctrines, . . . and also to strengthen the hands of particular Pastors against Usurpers, or such as despise the Ministers of Christ." He allows to these Messengers jurisdiction in those churches only which appointed them or which they planted, he denies them any rights of superintendence over Elders, he denies them the sole right of ordination, he places each under the discipline of that church whereof he is a member. He considers it wise, but not of Divine appointment, that the Messengers divide the ground between them. The treatise makes it clear that there was now opposition to the office, but it is not quite clear whether this is from outsiders only, or also from some General Baptists; apparently the latter, to judge from a reference to Diotrephes.

In the same year the churches around Buckinghamshire put out a Confession signed by 54 Messengers, Elders and Brethren: article 31 is most explicit as to the Divine institution of Messengers.

From this time onward there is no indication that any doubt was felt as to the scripturalness of the office, its permanence, and its necessity. Systematic collections for their travelling expenses were instituted in 1687, and were subsequently supplemented by an endowment. If they were sent on special missions, special collections were made; if a church desired a special visit, it covered the cost; the regular duty was to visit yearly. The procedure in election and ordination was set forth in 1711, consequent upon a resolution of the Kentish Association that normally only a Messenger could ordain either Deacons or Elders—and evidently much more Messengers—but if none were available, several Elders (not a single Elder) could ordain Deacons and Elders. The influence of the Established Church seems quite as potent here as Scripture. Next year the Association further resolved that they would limit no number, but would get as many as they could, conveniently placed for service, and they proceeded to negotiate for six. All but one were Elders, but James Richardson was apparently not even a

Deacon; his church of Horsleydown assented to the choice, and he was ordained accordingly—but not first Deacon, then Elder—straight to the Messengership. Sixteen years later, the qualifications of a Messenger were defined by the Association thus:—That they be men able in the gospel, such as fear the Lord, men of truth, hating covetousness. Their duties were set forth as:—To preach the gospel, to visit the churches, to exhort that Christian discipline be maintained according to the scripture, or ordain Elders such as shall duly be elected by the churches, to rectify all disturbances, and to establish peace by their best endeavours.

At this time the influence of Richardson was supreme, and it is noteworthy that after his death no entry was made in the Kentish Association Book till 1741, when fresh Messengers were nominated. In his life-time he had been most earnest in promoting a mission to Virginia, for which four Messengers were chosen, and a subscription of £200 was asked. Except for another mission to Carolina, the Messengers confined themselves to home work. To-day, although the Assembly is no longer aggressively evangelistic, the Messengers are regarded as peculiarly its officers, and three of them uphold the continuity of the order.

### ii. General Assemblies.

The other outstanding feature of the Connexion was its General Assemblies. The Continental Anabaptists had steadily held such meetings, and the French Presbyterians had developed the practice, giving coercive powers to the central body. This was a feature of the Scottish and English Presbyterians at this time, as also of the Friends, an outgrowth from the same root as the General Baptists. But it was keenly opposed by the Independents and the Particular Baptists; the former did not call even a consultative conference till 1658, the latter not till 1689, more than a generation after the General Baptists had been holding regular meetings. The authority of the Assembly was therefore much canvassed among the General Baptists. Grantham discussed it briefly and concluded that "though we ought to consider with great respect what is concluded by a General Council of Christ's true Ministers, yet may we lawfully doubt of what they deliver, unless they confirm it by the Word of the Lord." But the Bucks Confession that same year was explicit that "General councils, or assemblies . . . . make but one church, and have

lawful right . . . to act in the name of Christ, it being of divine authority." It contemplates "superintendency among or in any congregation whatsoever within its own limits or jurisdiction." And it declares that "appeals ought to be made" from injustice heresy or schism "in any particular congregation." The General Assembly held in 1696 and 1710 that its decisions bound the churches, but explained in 1711 that it would not legislate on its own initiative, only decide appeals; in 1744 it further restricted the right of appeal, ordering that the local Association be first consulted. But it was always open for a church to disregard a decision, and there was no coercive force; even the trustees of endowments did not necessarily follow the decisions of Assembly.

The Assembly usually appointed for each year a chairman and two moderators, with some scribes; in modern parlance, two vice-chairmen and some minute secretaries. The term moderator was borrowed from University usage, where it was needful to appoint moderators who should umpire between the Wranglers who debated. In the formative period 1640-1700, Baptists engaged freely in debate against Presbyterians and others, and Moderators were often appointed, one by each side; thus the transition would be easy to give to the presiding officers in their own Assembly the same title, and to appoint two, although controversy was not the purpose of the gathering. The term is almost obsolete; except at Cambridge, and for the officer who has to preside over ecclesiastical meetings of Scotchmen (not averse to debate even yet), and in a different line of descent for the president of a New England town-meeting. The Presbyterian and American officers act singly and are not in pairs.

We can trace the adoption of these methods by the Kentish Association in 1714 in a series of resolutions on the conduct of business. It is not surprising that in 1716 Brother Richardson was chosen Chairman, and in view of the disorder acknowledged in debate, it is not surprising that two Moderators also appear next year.

For carrying out the Assembly's decisions, special committees were appointed, but there were during our period no standing committees and no standing officers. The minute book was lodged in the hands of some brother chosen year by year, and usually re-appointed for many years; not till the nineteenth century did the title Secretary emerge.

### iii. Elders and Training for the Ministry.

In the two important respects of Messengers and Assembly the Connexion had, and still has, features which are unique. In other respects the local congregations were on the whole self-governing. Each chose its own Deacon or Deacons; each chose its own Elder, though it usually invited the nearest Messenger, or if he were not available, the Elders of other churches to ordain him, the ceremony being of divine institution. Over Elder and Deacons, as over all other members, the church retained power; for instance, an Elder could not resign, but was liable to deposition; he had no rights in any other church except by invitation, whereas a Messenger had. The church looked out for suitable members to exercise their gift in preaching, and if satisfied, appointed them Ministers, to preach but not to administer the sacraments, and to preach subject to the will of the church. Over the morals of its members the church exercised discipline, and extended this to the question of marriage, which was to be within the Connexion; on this point, however, frequent appeals were made to the Assembly.

Frequent pious wishes were expressed that the Elders should be adequately supported by the churches; but in practice this was seldom done. Wherever information can be obtained on the point, we find the Elder supporting himself, often by the work of his own hands. There were however cases when legacies were bequeathed for the support of local Elders or of Messengers, both in country and in town. And in London there is at least one case, when the Paul's Alley church found itself reluctantly obliged to notify its two Reverend Pastors that from Christmas 1740 only £100 a year could be paid—a sum probably equivalent to £200 of modern purchasing power. This church, however, was not at that time connected with the Assembly, though it afterwards merged with the Goswell Street church. It is possible that literature and education afforded many town ministers an income, but it is significant that even as relates to them, at the Salters' Hall conference of 1719, the non-professional character of the "Baptist preachers" excited great indignation among some of the Presbyterian divines.

Although White's Alley favoured a plan for training ministers about 1700, it was nearly a century later before any such plan was carried into effect. This state of things

involved as a rule life-pastorates; a church usually chose one of its own members, possibly tested already as a Minister or as a Deacon, and called him to the Eldership; though cases did occur when a member, or even an Elder, was released to go to another church, as with Dean, Richardson, Randall. As the custom was for a man to hold office till death, and not every one had the wisdom of Caffin and Brittain in ordaining colleagues with right of succession, an Elder would sometimes hold on till he was almost past work, so that the church decayed. This was a not infrequent cause of the death of churches, though the vanishing of evangelistic zeal and the expiration of leases were equally potent factors.

## IV. An incomplete list of MESSENGERS

known, with dates when they emerge and disappear.

1653 John Lupton of Coningsby and Tattershall. † 1670.
Thomas Williams of Scotter.
Joseph Wright of Maidstone. † 1703.
1654 Matthew Caffin of Horsham.† 1714.
Abraham Clough.
Samuel Fisher of Ashford. Became Quaker 1655.
John Foxwell [of Canterbury?]
John Hartnoll of Winslow.
William Jeffery of Bradburn and Sevenoaks.† 1693?
Richard Kingsnoth of Staplehurst.† 1677.
Thomas Monk of Berkhamsted.
Benjamin Morley of Ravensthorpe. Survived 1699.
Nathanael Roe [of Marden?].
James Sickelmore.
John Wilson.
1656 Clement Lander.
John Miller of Minterne.† 1694.
Abraham Pinckhorne.
John Wheeler of Elstead.
1676 William Reeve of Rempstone.
1678 Thomas Grantham of South Marsh.† 1692-3.
16?? John Eld of Netherton.
16?? John Lacy of Hemingford Gray.
16?? William Pardoe of Leominster.† 1692.

16?? Francis Stanley of Ravensthorpe.† 1696.
1691 Francis Morris.
1692 John Amory of Wrington.
Thomas Bowes of Portsea.
William Vincent, West country.
1696 Joseph Hooke of Bourn and Hackenby.† 1736.
1697 Clement Hunt of Cudington.
1698 William Russell, M.A.,M.D., of Dean Street.† 1701.
1700 Thomas Deane of Goswell Street.
1708 Thomas Ulliott of Killingholme.
1712 Searles Jarman of Canterbury.
Henry Miller of Warbledon.
Robert Norden of Warbledon.
Samuel Ongly of Canterbury.
Samuel Pattison of Frittenden.
James Richardson of Horsleydown.† after 1731.
1714 [John?] Garret [of Berkhamsted?].
Benjamin Miller of Downton.† 1747.
1715 William Wood of Lewes, for Virginia. He returned, settled at Ditchling, died before 1728.
1728 Henry Field of Burnham.
1729 Richard Drinkwater of Chichester.† 1742 or 1743.
Robert Mercer of Warbleton.† after 1739.
1731 John Brittain of Stony Stratford.† 1733.
William Stanger of North Moulton.† 1740.
1732 Thomas Davye of Coventry and Leicester.† 1750?
1733 William Allen of Combe.
William Johnson of Lincolnshire.† after 1754.
Samuel Welton of Coventry.
1736 Joseph Hobbs of High Wycombe.
1739 Haywood of South Carolina.
1744 John Goode of Boston.† 1751.
1745 Richard Chilton of Ramsgate.† about 1758.
Matthias Copper of Tunbridge Wells.† about 1755.
Robert Pyall of Dover.† about 1758.
1748 John Geere of Worplesdon.† about 1774.
Matthew Randall of Mill Yard.† 1756.
1751 Thomas Sexton of Berkhamsted.† 1775.
1752 Thomas Harrison of Sevenoaks.† about 1762.
1753 Gilbert Boyce of Coningsby.† 1800.
1754 Thomas Piety of Aylesbury.
1757 Samuel Fry of Horsleydown.† about 1766.
1761 Daniel Dobel of Cranbrook.† about 1781.

1761 William Evershed of Horsham.† about 1794.
1772 Daniel Austin of Portsmouth.† 1772.
John Boorman of Headcorn.† about 1799.
1783 Benjamin Dobel of Cranbrook.
Sampson Kingsford of Canterbury.
Daniel Noble of Worship Street.† 1783.
1804 John Evans of Worship Street.
Benjamin Marten of Dover.
Robert Pyall of Headcorn.

## V. LIST OF LEADERS TILL 1661

as revealed in

a Their own books.
b 1651 Faith and Practice of Thirty Congregations.
c 1654 Humble Representation and Vindication.
d 1656 Assembly Minutes.
e 1657-8 Propositions to King Charles.
f 1659 Dec. 12.
g 1659 Dec. 29.
h 1660 Jan. 14.
k 1660 March 15. Brief Confession.
l 1660 July 26. Narrative and Complaint.
m 1661 Jan. Humble Petition from Kent.
n 1661 Jan Humble Representation.
o 1661 Jan. 16. Second Humble Address from Lincoln
p 1661 Humble Apology.
q 1661 Sion's Groans.

The Messengers marked.*

Henry Adis [of London, Upholsterer]. a (1648, 1660, 1661) f
William Ainsworth of West Langton. See Fenstanton Records page 196, date 1656.
Gregory Allen of Blankney. b
John Allen of Westby. b.o
Nathanael Allen. g
Will. Allen [of London, tradesman]. a (1653, 1657, 1658, 1659). o
Robert Angleshaw of Welby. b
Thomas Astey. c
John Aumigeu. e

Thomas Bampton [of Lincolnshire]. o
Edward Barber [of Bell Alley, London]. a (1640, 1642, 1648, 1649).
William Barnes of Swyneshead. b
William Barton [of Lincolnshire]. o
Peter Bastable. g
John Batty [of Lamb's church]. p
William Beacar. n
John Beaver of Thurlby. b
Peter Betts. l
Jas. Blackmore [of Tenterden]. m
Edmund Blundel [of Northants?]. c
Hugh Boulton. n
Richard Bowin. k
Matthias Bramby. l
Wm. Britten. a (1654) l
Henry Brown. k.o
Giles Browne. k
John Bull [of Twyford]. h
William Burdett [of Theddingworth]. a (1650). b
William Burton. l
Leonard Busher [of Amsterdam]. a (1614).
Michael Butterfield. h

*Matthew Caffin [of Horsham]. a (1656) d.k
James Carden [of Lincolnshire]. l
William Chadwell. a (1660) k
Daniel Cheeseman or Clesman of North Willingham. b.o
Edward Chillenden [Captain]. a (1643, 1647, 1653).
Richard Clark [of Lincolnshire]. l
Thomas Clark. d.n
John Clayton [of Dockhead, Southwark]. k.p
Thomas Clay. l
Robert Cleverly. g
*Abraham Clough. c
Charles Cock [of Lincolnshire]. l
Edward Cock of Boston. b
Robert Cock of Westby. b
Thomas Cock of Fenstanton. b
William Codlyn of Tattershall. b
Coniers Conigrave of Leicester. b
George Cooper. h
Robert Cox [of Lincolnshire; query - Cock?]. o

William Cox [of Sevenoaks]. f
Richard Craford of Boston. b [query-Crawforth?].
Richard Crawforth [of Lincolnshire]. o
Thomas Croft. l
Nicholas Crosse. d

Stephen Dagnall [of Aylesbury]. c
W. Dalby of Burley. b
William Daniel. h
Henry D'Anvers [of Aldgate, Colonel]. a (1649).
John Danvers of Morley. b
John Dawson. l
William Dawson. l
Abraham Day of Tixover. b
Richard Day. n
Henry Denne [of London: Cornet]. a (1641, 1644, 1645, 1646, 1649, 1658, 1659, 1660, 1661). p
John Disbrowe [of Fenstanton: Colonel]. a (1659).
Richard Drewry of Golsby. b.o
Robert Drewry. o
Thomas Drewry of Golsby. b
Robert Dyer of Thurlby. b
James Dyon. l

James Eachell. h
Thomas Earner. n
Randal Emerton. h
Robert Everard [Captain]. a (1652, 1655).
Thomas Everard of Welby. b

John Fairbrother, 1656.
Roger Fawn [of Lincoln]. l
Thomas Field. h
Robert Fielding of Mountsorrel. b
*Samuel Fisher [of Ashford]. c
Robert Fletcher. l
*John Foxwell. c.h
W. Frank of Wimeswould. b
John Freeman of Burley. b
Samuel Fulcher [of London, "egge-man"]. n

William Goodman. n
John Gosnold [of Barbican, London]. a (1656, 1657). p

John Grace. h
Robert Grantham. l
Thomas Grantham [of South Marsh]. a (1656). l.o
John Green [of Boston?]. l.o
John Griffith [of Dunning's Alley, London]. c.d.h
Henry Grigg. g
Richard Groom. h
William Gurney. h

Leonard Hadocke. d
Henry Haggar [of Stafford]. a (1653, 1654, 1655, 1656, 1659).
John Hammersley. k.n
George Hammon [of Biddenden]. a (1655, 1658, 1660). c.d.k.m.q
Richard Hanson. o
William Harker. l
Thomas Harrison. l
William Hart or Heart of Swyneshead. b.o
*John Hartnoll [of Winslow]. c.d
Thomas Hayns. n
John Heathcote. g
Robert Hebb of Whitwicke. b
John Hedworth. e
Randolph Hedworth. e
Thomas Helmes. g
Thomas Helwys [of Spitalfields, London]. a (1611, 1612).
William Hill. l
Thomas Hinton. h
Samuel Hodgkin. n
John Howard. h
William Howard. e
Edward Hull. h
Thomas Hull [of Brick Lane, Whitechapel]. h
William Hunter. l

Jeremiah Ives [of Old Jewry]. a (1655, 1656, 1657, 1658, 1659, 1661).

Ralph James of North Willingham. b.o
Valentine James of Lincoln. b.o
*William Jeffery [of Bradburn and Sevenoaks]. a (1656, 1659). c.d.k.m.q
Thomas Jeffs of Marston [near Rugby]. b

William Jemmatt. a (1643).
Jonathan Jennings [of the Spital, cheesemonger]. k.n
Ralph Jennings. e
John Johnjohns of Lincoln. b
Edward Jones. k
Humphrey Jones. k.n
Nathan Jones of Earl Shilton. b

Joseph Keeich[of Winslow?]. k
John Kelsay [of Kirby?]. o
William Kendall of Mountsorrel. b
Daniel King [of Coventry and Southwark]. a (1650, 1656).
*Richard Kingsnorth [of Staplehurst]. c
John Knight. h

John Lacye of Surflet. b
Thomas Lamb [of Bell Alley]. a (1642, 1644, 1645, 1656). c.p
*Clement Landor. d
Charles Latham [of Twyford]. h
Thomas Lathwel. k.p
William Launce [of Southwark]. g
Richard Lay of Wimeswould. b
Edward Leader. g
Thomas Leader. g
Matthew Ley of Tixover. b
Samuel Loveday [of Tower Hill]. a (1642, 1650). k.n
Samuel Lover [of Horsham]. k
John Lucas of Blankney. b
*John Lupton of Tattershall. b.c.o

Richard Machyn of Leasingham. b
Edmund Male of Fenstanton. b
John Manbee. n
William Martin [of St. Ives]. h
Robert Massey of Surflet. b
Richard Matin. o
Robert Maultbey [of Boston?]. l
Walter Medgwick. g
John Michel. n
Christopher Miles. n
*John Miller [of Minterne, Dorset]. d
*Thomas Monk [of Berkhamstead]. c.d.k.q
George Moore of Whitwicke. b

*Benjamin Morley of Ravensthorpe. b.c.d.k
Thomas Morrice of Bitteswell. b
John Morton [of Spitalfields]. a (1615, 1617, 1620, 1630).
Thomas Muksworth or Maxworth. l.o

Richard Newberry. k.n
John Newman of Horley, Oxon. b
John Norfolk [of Epworth]. o

Samuel Oates [of Bell Alley, weaver].
John Onely of Easonhall [near Rugby]. b
Thomas Orchard. n
Christopher Ording. o
Richard Overton [Colonel]. a (1642, 1644, 1646, 1647, 1649, 1659, 1660).

Robert Pagson. l
*William Paine [of Lincoln]. k.n
Joshua Palmer. h
John Parker of Waltham. b
Robert Parker. n
William Parker of Normington. b.n
Thomas Parrott [of London, silk dyer]. c.d.k.n
John Parsons [of Feversham]. c.k
John Parsons, junior. k
Thomas Partridge of Sundon, Beds. b
Robert Pecke of Thurlby. b
Walter Pen. n
Edward Penkarvan. e
William Perkins of Easonhall [near Rugby]. b
Philip Philpott. g
William Pidgeon. o
Thomas Piggott [of Axholm and Amsterdam]. a (1612).
Richard Pilgrim. f
*Abraham Pinckhorne. d
William Poole of Theddingworth. b
William Purver. h

William Raph. k
Henry Redgate of Waltham. b
John Reeve [of Bradburn and Sevenoaks]. c.k.m
*William Reeve of Rempstone.
Richard Reynolds. e

Thomas Renolds. o
William Reynolds. 1656. q
Robert Richarson. l
John Ridal. h
William Rider [of Southwark?]. g
Richard Robbinson[of Rainham?]. g
Luke Robinson [of Boston?]. l
*Nathanael Roe [of Marden]. c
Thomas Rogers of Leicester. b
William Roweth. l
*William Russell, M.A., M.D. [of Dean Street and High Hall]. l
John Rutter. l

Thomas Seele. k
Robert Shalder [of Burgh]. l
Edward Sharp. o
*James Sicklemore [of Chichester]. c
Edmund Skipp. g
John Skiritt [of Manthorpe]. o
Francis Smith [of Cornhill and Croydon]. k.p.q
John Smith [of Gainsborough and Amsterdam]. a (1609, 1610, 1611).
Thomas Smith. k.n
William Smith [of Welton?]. o
Anthony Snell of Thorp. b
Thomas Sowthwood. g
William Spence. d
Thomas Stacy. k
Edward Stanley. k
Francis Stanley of Ravensthorp. b.k.q
Edward Stevens [of Fenstanton]. h
John Sturgion [of Kent]. a (1661). e

Richard Taylor. n
John Templeman. c
James Tentoft of Thorp. b
Robert Thompson of Leasingham. b.c
John Thorpe [of Frampton]. o
Samuel Tide of Sundon, Beds. b
William Tidman. h
William Tomkins. h
William Tomlinson [of Burton?]. h
Elias Tookey of London, 1625.

Thomas Tookey. a (1656).
Stephen Torie [of Bell Lane, Stepney]. k
Thomas Townsend of Bitteswell. b

Charles Warwike [of Coningsby]. o
John Watts. l.o
Thomas Webster of Earl Shilton. b
John Wells [of Barnet?]. k
*John Wheeler [of Elstead]. d
Michael Whiticar. k
Francis Wilcocks. h
William Wilde of Normington. b
John Wildman [Major, of Newbury]. e
Richard Wilkinson. l
*Thomas Williams [of Lincolnshire]. 1653.
William Williams. h
Thomas Willis. g
Richard Wills of Marston [near Rugby]. b
*John Wilson. c
Edward Wood [of Alford]. l
John Wood [of Killingholm]. d.k
Richard Wray. o
George Wright. k
*Joseph Wright [of Maidstone]. d.k.l.q

William Zillye [of Lincolnshire]. o

## VI. LIST OF LEADERS, 1661—1689

as known by

a Their own books, dated.
D Delated to the bishops in 1669; see Tenison MS. 639, at Lambeth.
L Licensed by Charles II. in 1672-3.
H Herts, Beds, Bucks and Oxon Confession of 1678-9.

Richard Adams of Loughborough and Mountsorrel, "gent." D.L
John Allen of Easton. L
William Alley of Waddesdon. D
John Anderton of Brattleby. L
Nicholas Archer of Lincoln. L

— Arthur of Folkestone.
John Ashwell of Boston. L
William Aynsworth or Hainsworth of West Langton, "labourer." D.L

John Babb. H
John Baker of Sundon. D
Henry Baldwin of Berkhamsted. D
Richard Bampton. D
Richard Barrow of Guston. D
William Bate of Dinton, "labourer." D.H
Edmond Beard of Horton, "shoemaker." D
Christopher Bell of Peterborough. L
Thomas Bennet of Westfield and Rolvenden. D.L
Richard Bennom of Long Crendon. D
William Blackburn of Elme and Ely. D.L
James Blackmore of Marden and Tenterden. D.L
Joseph Blythe of Arnesby, "weaver." D
Richard Boosh of Ratby. L
Benjamin Bowyer of Ashford and Chetham. D.L
Elias Boyer of Rempston and Normanton and Castle Donington, "yeoman." D
Edward Browne of Bassingham. L
William Burdett of Mowsley. L
R. Burname. H

Matthew Caffin of Horne and Horsham. D.a (1674).
Thomas Carne of Sibbertoft. L
John Carter. H
George Catheral of Ivinghoe, "of good estate." D.H
Robert Catlin of Berkhamsted. H
Samuel Cator of Downham. D
Thomas Chapman of Warboys. L
John Cheesman of Folkestone. D
William Christian of Leicester. D
Robert Clarke of Drayton, "husbandman." D
— Clayton of Birdham. D
Henry Cock of Chalfont St. Giles. D
Abraham Coe of Stretham. L
Robert Cole of Over. L
Joseph Cooper. H
Francis Cornewell of Marden, "husbandman." D.L
Daniel Cox. H

Stephen Dagnal of Aylesbury and Beirton and Wingrave. D.H
Henry Danvers, Colonel, near Aldgate. a (1673, 1676, 1684, 1689).
Anthony Darnal of Beirton, "maltster." D
John Darvel [of Brentford?]. H
William Davis of Trumpington. L.H
John Delafield of Cudington. H
Edward Delamaine of Marlborough and St. Mary Cray. a (1661). D.L
Thomas Dell. H
George Dener of Swanbourne, "yeoman." D
John Denne of St. Ives. a (1673). D.L
John Diggott of Sutton St. Edmunds. L

Richard Easam of Norwell. L
Edward Edrepp of Amersham, "blacksmith." D
William Emerton of Awbry and Drayton. D
Joseph Etheridge. H

Richard Farmer of Arnesby and Blaby and Kilby, "yeoman." D.L
Roger Fawnes of Lincoln. L
Robert Fellow of Wing. H
James Fenne. H
Samuel Fisher, M.A., of Ashford. a (1669). Became Quaker.
Thomas French. H
Alexander Fritton of Canterbury. D

Nicholas Gaffield. H
John Garrett of Berkhamsted and Edlesborough, senior and junior. D.H
Thomas Gates of Ellington. L
William Giles of Winslow. H
William Giles of Swanbourne, "shopkeeper." D.H
Daniel Gimson of Amersham. D
William Glenester [of Royston, see Fenstanton Records, 80]. H
John Glenister. H
William Glenister. H
Hugh Glinister. H
Thomas Glover of Wye. L
Richard Goodchild. H
William Goodchild. H

Robert Goodson of Woodham and Winslow. D.H
John Gosnold, M.A., of Barbican. D.L
Henry Gosse of Cudington. H
Henry Gosse, junior. H
Thomas Grantham of Ralston. a (1662, 1663, 1667, 1671, 1672, 1674, 1675, 1676, 1678, 1680, 1684, 1685, 1687, 1688, 1689). L
John Griffith of Dunning's Alley, London. a (1663, 1681).

John Hall of Soulbury. D
Thomas Hall of Horton, "maltman." D
Joseph Halsey of Sundon. D
George Hammond of Biddenden and Cranbrook. D.L
Edward Hancock of Wilbraham. D.L
Richard Harding of Wycombe, "baker." D
John Hartnoll of North Marston and Oving and Swanbourne and Winslow, "thatcher." D
Henry Hartshorne of Lubenham and Saddington, "husbandman, yeoman." D
Richard Hatton of Hythe and Saltwood. D
John Haw of Wierell. L
Thomas Headach [of Bucks, Crosby II. 237]. H
John Hendley. H
Richard Hiffe of Fleckney. L
William Higgs of Earl Shilton. L
Henry Hitchcock of Ingoldsby. L
Richard Hobbes of Dover and Guston. D
John Hobbs of Deal and Dover. L
John Hobbs [of Berkhamsted?]. H
John Holan. H
William Homerston of Harston. L
Luke Howard of Dover. D
William Howes of North Marston and Oving, "yeoman."
Clement Hunt of Cudington and Dinton and Upton. D.H

Robert Iony. H

Ralph James of Willingham. L
Valentine James of Hackthorne. L
John Jarman of Wye. L
Thomas Jarman of Mersham. L
Jonathan Jennings of Aldersgate. D.L
John Jones of Barwell. L

William Juge of Leicester. D

Benjamin Keach of Winslow [tailor, General Baptist till 1668]. a (1664, 1666).
Henry Keetch of Soulbury. D
Joseph Keetch of Soulbury, "bricklayer." D
William Kendall of Sileby. D
Daniel King of Coventry and Castle Donington. a (1688). D
Daniel Kingsnoth of Charing. L
Henry Kingsnoth of Smarden. L
Richard Kingsnoth of Staplehurst. L
Thomas Kingsnoth of Frittenden. L
Daniel Kingston of Lenham. L
John Kitchin of Lutterworth, Leyre and Shilton, "ironmonger." D.L
Robert Knight of Headcorn. L
Laurence Knott of Dover. D

John Lacy of Godmanchester. L
Abel Laine of Whittlesea and Stamford, "woolcomber." D.L
John Lane of Horton. L
Richard Lane of Sundon. L
Thomas Launder of Limehouse and Poplar, "a rich butcher." L
Samuel Loveday of Towerhill. L a (1675, 1676).
Daniel Lucas. H
James Lucas. H

Angel Mantle. H
Michael Martyn of Twynsham. D
Edmond Mayle of Fenstanton. L
Thomas Mead of Soulbury, "blacksmith." L
Benjamin Metcalf of Melbourn, "farmer." D.L
— Milford of Dover. D
Thomas Monk of Aylesbury and Beirton and Drayton and Ivinghoe, "farmer." D a (1673). H
John Montague of North Marston and Waddesdon. D.H
Thomas Morris of Ashby parva, "husbandman." D
William Mugg of Kilby and Leicester, "farmer." D
Norton Munden of Wye. L

George Nash of Chilham. D
— Nayle of Freestone and Ivinghoe. D

Zacharies Nickson of Collingham. D
William Norman. H

John Only of Long Lawford. D

William Pardoe of Leominster. a (1688).
Thomas Partridge of Guston. D
Edward Payton of Eye. D.L
Ralph Pearson of Normanton-on-Soar. D
William Peasant of Bosworth. L
Henry Peene of Oxney. L
Thomas Plant of Barbican. L a (1674, 1675, 1688).
Robert Pollard of Peterborough and Whittlesea. D
Edmund Prescott of Guston. D
William Pym of Tong. D

Timothy Ransome. H
Henry Redgate of Waltham-on-the-Wolds, "taylor." D
Nicholas Rennold. H
John Rennolds. H
Randal Roper of East Smithfield. L
Nathanael Row of Cranbrook. L
John Russell of Berkhamsted. H
William Russell of High Hall. a (1675, 1676, 1684).

Matthew Sanders of Norgame. L
John Sarjant of Eye. L
Joshua Sharpey of Marden. D
James Skeate of Tenterden. D
John Skerrett of Manthorpe. L
William Smart of Wingrave. D.H
Francis Smith of Cornhill and Croydon. a (1672). L
Edmond Smyth of March. L
Edward Smyth of Mountsorrel, "Jesuite?" D
Henry Snoath of Boughton. L
Isaac Spence of Peterborough and Whittlesea, "woolcomber." D

Samuel Taverner of Dover, "grocer." D
Giles Taylor of Trumpington. L
Thomas Taylor of Wisbech. L
Thomas Terry of Milton. L
John Thorp of Frampton. L

Stephen Tory of Stepney. L
John Trulove. H
Thomas Tunbridge of Folkestone. D
Robert Turner of Amersham, "maltster." D
Thomas Turner of East Grinstead. D

Richard Wale of Pinchbeck. L
Thomas Waller of Swaffham prior. L
Tobias Watson of Knipton and Waltham-on-the-Wolds, "carpenter, joyner." D
Moses Wells of Stickford. L
William Wells, junior, of Leicester. D
Jeffery Wild. H
Leonard Wilkins. H
Thomas Williamson of Scotter. L
Robert Wood of Carleton Moorland. L
William Woolhouse of Carleton and Sutton. D.L
William Worsley of Hawkhurst. L
William Wyatt of Long Crendon. D

Richard Young of Berkhamsted and Edlesborough. D.H

## POPULAR CHRISTIAN NAMES.

The foregoing lists of prominent General Baptists down to 1689 show that no single "canting name" was in use. If here and there an eccentric Puritan chose to dub his child "Praise-God," General Baptists never thus violated custom and good taste.

Almost exactly half the names are Biblical; 211 out of 424. It has been charged that the Puritans were too fond of Old Testament precedents and heroes; but among the General Baptists the names negative this conclusion; Samuel, Daniel, Abraham, Benjamin, Jonathan, Joshua only have thirty children named after them, with one specimen each of Abel, Elias, Isaac, Jeremiah, Moses, Nathan, Tobias: while James, Stephen, Matthew, Nathanael are represented by seventeen boys, with one each of Luke, Peter, Philip and Timothy: seven Josephs and three Michaels are common property, but the Thomases alone outweigh all the heroes of the Old Testament, mustering sixty, while John is absolutely the commonest of all, with eighty-three representatives.

Several instances testify to the hold of loyalty in using names of ancient kings: William occurs sixty-six times, Richard thirty-seven, Henry eighteen, Edward sixteen, and Edmund seven. But James, as we have seen, only comes eight times, and Charles only twice—a hint as to the political feelings of the General Baptists. Even George, patron saint of England, gives a name only to eight. Robert is highly popular with twenty-two. The recollection of old saints may account for Clement, Francis, Gregory, Laurence, Nicholas and Valentine, and with the saints may pair off an Angel. Classical history will account for Alexander and Anthony; and a feudal touch is discernible in Coniers, Humphrey, Jeffry, Norton, Ralph, Randal and Randolph, Roger and Walter; while even Giles, despite a bumpkin flavour, probably reflects the same Norman touch.

## VII. GEOGRAPHICAL DISTRIBUTION.

The geographical distribution of the churches is of interest. They radiated from two sets of centres; the five churches due to John Smyth's book:—Lincoln, London, Coventry, Salisbury, and Tiverton; the old Lollard district of the beech woods near Chesham. Lincoln and Coventry evangelised the Midlands so that Lincolnshire, Leicestershire, Northants and Warwickshire were strongly occupied. Lincoln and London joined hands through the Fens of Norfolk, Huntingdon and Cambridge. London and Holland dotted the coast between; while the Kingsnorth family filled Kent so that no other dissenters were worth considering. Sickelmore and Caffin colonised Surrey and Sussex.. The Bucks churches entrenched themselves strongly among the Chilterns, and overflowed to Herts.

Great tracts were never touched. The six Northern counties knew next to nothing of them, except on the borders of Lincs and Notts. Wales and Monmouth, with the adjacent counties of Cheshire, Hereford, Worcester, and Gloucester, were not occupied, once the influence of Powell and Pardoe was removed. Cornwall, Devon, Somerset, Wilts, Dorset, Hants, Berks and Oxon present an almost solid block where the influence of Salisbury and Tiverton had been swamped by the labours of Collier; Particular Baptists and General seldom

throve in the same district. Norfolk and Suffolk were Calvinistic strongholds.

Even where General Baptists were known, they were a rural community. Outside London, hardly a town was occupied; and if the bishops can be believed that in 1669 only 24 dissenters of all descriptions were known at Ely, 29 at Leicester, 82 at Lincoln, 20 at Peterborough, the churches there must have been microscopic. To identify some of the hamlets mentioned is a valuable lesson in topography and in patience. The standard of spelling adopted in this list is that of Bartholomew's Gazetteer of 1904, as in the text of the Minutes there is no standard; the variations there are faithfully reproduced, with a footnote if the distortion is extreme.

The London churches changed their homes so often that it is well to indicate their movements in detail so as to facilitate reference.

The first General Baptist church in London, or in England, was that brought by Helwys and Morton from Amsterdam in 1611, which worshipped in Spitalfields, according to Helwys, in his autograph at the Bodleian. The author of "Truth's Victory" said it was worshipping about thirty years before 1645 in Newgate. In 1624 eighteen members under Elias Tookey seceded and formed a second church. Dr. Featley in 1645 spoke of some Anabaptists being near him for twenty years past in Southwark; possibly this reference may be to Tookey's church. But while we may suspect the White's Alley church to represent Helwys and Morton, the Horsleydown church to represent Tookey, these suspicions cannot be proved by any known thread of continuity.

1. WHITE'S ALLEY. The greatest church, a church surviving till quite lately, began its history before the Civil War, and with the practical freedom of the press in 1640 comes to light as having several prominent men, of whom some entertained the church at their own homes. Edward Barber, Thomas Lamb at the Spital in Norton Folgate, were such hosts, but by 1647 we find the church housed at Bell Alley off Coleman Street, a stone's throw from the Guildhall. In 1672 Jonathan Jennings sought a license for the house of George Harris near Aldersgate, Stephen Tory sought a second for the house of William Potter in Bell Lane, Stepney, while another license was sought for John Martin's house in

White's Alley, Moorfields, close to Bell Alley. By 1681 Jennings had rallied all the members to White's Alley, which place gave an abiding name to the church. In 1745 they moved a little way to Paul's Alley in the Barbican, where for a century a Baptist church had met in an old play-house. In 1779 they moved to Hogg Lane or Worship Street, Shoreditch, joining with three other churches to erect a new building, which this church used for the afternoon only. After fifty years they moved across the river to Trinity Place, Trinity Street, Blackman Street in the Borough, but in 1833 they took a lease of a building in Coles Street, Dover Road. The next move was to Stamford Street off Blackfriars Road in 1840, sharing the building with a Unitarian congregation. After meeting in Shad Thames, and for two years in Deptford, they erected a chapel in East Surrey Grove, Peckham, about 1863, and there died about the close of the century.

2. HORSLEYDOWN. The present Tower Bridge leads over a long street along the south bank of the Thames, still called Shad Thames. Somewhere here John Clayton assembled a church by 1646, and during the early part of Charles' reign, two different buildings were acquired, one in Shad Thames itself, the other in the "Winchester Park near Lownand's Pond" at the south end of London Bridge. In 1674 the latter building was appropriated to one division of the members who formed a separate church, whose fortunes are detailed below. The main church, after losing the original house on Shad Thames during a recrudescence of persecution, in 1687 took the barge-house at Dockhead, and in 1692 occupied a new house which they built for themselves in Fair Street, Horsleydown. The lease expired in 1771, when they arranged with the lessees of Pinner's Hall in Old Broad Street, north of the river, for alternate Sunday afternoons. The lease of that ran out in 1778 when they moved to Bury Street and used Dr. Watts' old premises for three years. In 1781 they went to the new building in Worship Street, in which they had a part interest. In 1801 the premises in Church Street Deptford, long used by an old General Baptist church, were rescued and repaired, and the Horsleydown church moved in, fusing three years later with the remnants of the former occupiers. There it still remains, and last century was attended by a school one of whose pupils lived to be Lord Beaconsfield.

3. DUNNING'S ALLEY. A church gathered by John

Griffith about 1640, found a home in Dunning's Alley off Bishopsgate. In 1719 it moved to Katherine Wheel Alley, and in ten years was extinct.

4. GOODMAN'S FIELDS. Samuel Loveday, who emerged into print 1641, had by 1655 gathered a church which met on Tower Hill. About 1661 it removed to Looking-glass Alley, between Rupert Street and Lambeth Street in Goodman's Fields. Here they flourished so well that in 1672 he applied for a license to the house of Edward Whiston in East Smithfield, used wholly for worship. In 1712 premises on Penington Street, Virginia Street, Ratcliffe Highway, Whitechapel, were vacated by a Particular Baptist church dissolving; they moved the half mile south and took possession. The lease of this expired in 1741, when they arranged with the ancient Sabbatarian Baptist church in Mill Yard for the use of the building on Sunday. In 1763 another shift took place, to Church Lane in Whitechapel, to a place which they built for themselves. But seven years later on these premises there gathered representatives of several churches, including eleven belonging to the Assembly, who took formal leave of it, forming the "New Connexion." Though its subsequent history does not concern this Assembly, it may be recorded that in 1821 it removed again a short distance to Commercial Road East, where it still remains, now in fellowship with the Baptist Union.

5. PARK. From 1674 the building in the Winchester Park, Southwark, became the home of a church distinct from the Horsleydown church. About 1760 another edifice in Duke Street replaced it, but a debt was incurred which crippled the church so that in 1800 they had to quit the building; both house and burial ground were soon converted to secular uses, and the records were lost. At the same time the church followed the example of Goodman's Fields, and quitted the Assembly, joining the New Connexion. Yet it may be mentioned that after sojourning in Gravel Lane and moving to Great Suffolk Street in 1809, it has been housed on the Borough Road since 1839, and is now in fellowship with the Baptist Union.

6. GLASS-HOUSE YARD. This church comes to light in 1681, meeting up Glass-house Yard, Pickax Street, Goswell Road, nearly opposite the Charter House. In 1764 it found a home with the Horsleydown church, but four years later re-crossed the river to absorb the old "Paul's Alley"

church and to share the old play-house with the White's Alley church. With this it removed in 1781 to the new Worship Street building, Shoreditch, and in 1829 was left in sole occupation of the premises. In 1879 the building was needed for public improvements, and the church found a new home on Bethnal Green Road. Owing to the transformation of the neighbourhood, this was leased to a congregation of Jews in 1905, and since 1907 the church has been housed at Winchmore Hill.

These six were the associated London churches, of which Dunning's Alley was always rather a subordinate member. But six other London churches deserve mention here, as coming into some kind of relation with the Assembly at various times.

7. HART STREET. In 1691 the associated churches planted a new cause outside the walls of London, in the old Convent Garden. It soon broke with the Assembly, owing to its ministers favouring Calvinism; but through its intimate relations with White's Alley came back again. In 1738 it dissolved, but the building was still standing in 1754.

8. HIGH HALL. William Russell, M.A., M.D., of Cambridge, gathered a church which first met in Dean Street, but in 1699 took possession of a handsome building in Cow Lane, Smithfield, once the residence of a Lincolnshire prior, lately occupied by some Nonconformists. In 1717 the church went with its minister across the river and amalgamated with Park.

9. MILL YARD. A Sabbatarian General Baptist church under the Commonwealth met in Bull-stake Alley, claiming a history from the days of James I. About 1706 it obtained permanent premises in Mill Yard, Goodman's Fields, which remained its home till quite lately the Metropolitan Railway ousted it. The church now meets in Canonbury every Saturday, but has lost its records, and has severed a connection with the Assembly which apparently began in 1843.

10. PAUL'S ALLEY, BARBICAN. A church was gathered here by Gosnold, Master of the Charterhouse during the Commonwealth. With remarkable doctrinal fluctuations it lasted till 1768 when it dissolved, and the premises were taken over by Glass-house Yard, to which many of the members united.

11. ARTILLERY LANE, SPITALFIELDS. In 1707,

two branches of the great original Particular Baptist Church of 1633 united and worshipped here. A generation later it arranged with the lessees of Pinners' Hall for the use of that place in the afternoon. In 1754 it showed a great change of principle in calling Richard Barron from Deptford, and in 1771 the minister joined the Assembly. Ten years later the church removed to the new building in Worship Street, where it seems after 1792 to have died or united with one of the other three occupants.

12. PARLIAMENT COURT. Close to Artillery Lane a large Universalist church was gathered by Elhanan Winchester, which under his successor was brought into the Assembly in 1802 but dropped the connection in 1817.

It will be observed that not one of these churches ever held a lease of a city Hall. The merchants of the great Guilds were mostly Presbyterian, and when their favourite ministers were ejected under Charles II., the city companies showed their sympathies by leasing the halls for worship. (These were the halls themselves, not the chapels that were once attached to the halls, of which the Mercers still retain theirs in use for worship.) It has been suggested that they could not credit that the ministers would be permanently shut out, and they deliberately adopted this temporary device; whereas Baptists knew well they could not possibly be comprised in any Established Church, so built for themselves promptly. But Baptists occasionally arranged with the lessees for partial use, especially when a lease of their own buildings fell in, and before they could make other arrangements. Thus at one time or another, the halls of the Brewers, Curriers, Glaziers, Glovers, Joiners, Loriners, Pinners, Salters, Tallow-chandlers and Turners sheltered Baptist churches. But of all these, only one concerned the General Baptists; the Glaziers' Hall in 1649 housed that church which subsequently was divided by Benjamin Keach changing his views. We may perhaps infer that the General Baptists not only had very few friends among the City Companies, but that they were also poor.

For the country churches the attendances recorded at the Assembly have been tabulated, to present a view at once geographical and chronological. The following intervals have been chosen; 1656 at which have been consolidated the three lists of the Midland Association of 1651, marked M, the Assembly of 1654 and the Assembly of 1656, marked

*; 1673 in the lull of persecution, when the churches which possessed licenses from the king are marked L, while those which were delated to the bishops in 1669 are marked D, and the numbers of all adult dissenters furnished by the bishops' spies in 1676 are added, and where those who signed the Herts' Confession of 1679 can be placed, the village is marked H; 1701 when the oscillations between persecution and favour had ceased, but divisions had already occurred, the churches adhering to the Assembly are marked *, those taking a definite stand against Socinianism are marked †; 1733 when those in the re-united Assembly are marked *, and other General Baptist churches in Buckingham and Northampton recorded by Thomas Brittain in his Theological Remembrancer 1732—1765, are marked B; 1773 when those in touch with the Assembly are marked *, others recorded by Josiah Thompson the Calvinistic Baptist minister in accordance with enquiries sanctioned by the Assembly next year, are marked T; 1801, 1833, 1873, and 1901 when those in the Assembly are marked *, those which had quitted it for the New Connexion are marked N, those which had quitted it as adopting Calvinistic Baptist views are marked C, those which had admitted Pædobaptist members are marked P, those which were extinct are marked X. Every sign except N or C indicates General Baptist views, while the * indicates direct relations with the Assembly.

Many country meetings were held in private houses, and the appropriation of special buildings was by no means the rule. Hence it was easy for the centre of gravity to shift, and occasionally the same group of people with a continuous history is known by different names at different periods. Specially intricate cases are:—Webstone in Surrey, known by 1776 as Farnham, 1782 as Worplesdown, 1811 as Godalming; Turner's Hill in Sussex, known by 1769 as Horley, and meeting in 1810 at Nutfield in Surrey; the Rutland group, rarely with more than two centres at a time in the county, and consolidating into one by 1747; Speldhurst and Pembury, dating from 1648, built at Tunbridge Wells in 1770, the last vestige of the old place had vanished by 1813; St. Mary Cray began in 1667, took the name of Bradbourne and Sevenoaks in 1717 on opening a new building, but after a secession in 1770 became known as Bessels Green Old Meeting.

Development of doctrine is partly responsible for the great changes which are evident in these lists. The founda-

tion of the New Connexion in 1770 checked the accession of evangelical congregations, and the final severance of all links in 1803 facilitated the accession of quite other churches which had developed from the Calvinistic Baptists, transforming in reality the whole character of the Assembly. But the mission work which had been done in America resulted in finding or founding other General Baptist churches there, which did not undergo the same changes, but adhered stedfastly to the historic doctrinal standards. Apparently they came into relations with the Rhode Island Baptists dating from the days of Roger Williams, which in 1715 had been in touch with White's Alley. About 1880 these Americans decided to uplift anew in England the old banners of the Six Principles and the Confession of 1660. Some two score of churches have been gathered, while there seem to be only about fifteen in America, and seven missionaries in other parts of the world. Most of the Bishops—for the term Messenger is not revived—live in England. While this "Old Baptist Union" claims continuity with the original General Baptists, this is admittedly a continuity via America, and there are no relations between it and the Assembly which maintains the English succession. It does not therefore appear necessary to indicate its churches under the date 1901.

## COUNTIES AND PERIODS.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| BEDFORD | | | | | | | | | |
| Dunton and Potton ... | K | | | | | | | | |
| Leighton Buzzard ... | ... | | | * | T | | | | |
| Luton .. ... ... ... | K | | † | | T | | | | |
| Sundon ... ... ... | M | 25 | | * | | | | | |
| BERKS | | | | | | | | | |
| Maidenhead... ... ... | | L | | K | | | | | |
| BUCKINGHAM | | H | † | * | | | | | |
| Amersham ... ... ... | K | D25 | † | * | T | K | | | |
| Aylesbury ... ... ... | * | 45H | † | * | T | X | N | X | |
| Bierton ... ... ... | | DH | | | | | | | |

* In direct touch with the Assembly.
† Protesting against Socinian views.
B Brittain preached here between 1732 and 1765.
C Calvinistic.
D Delated to the bishops in 1669 as having "Anabaptists."
H Herts, Beds, Bucks and Oxon confession of 1678.
K Known from other sources.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| BUCKINGHAM (continued). | | | | | | | | | |
| Bow Brickhill | | D | | | | | | | |
| Chalfont St. Giles | | D78 | | | | | | | |
| Chenies | | | | | T | | | | |
| Chesham | | | K | B | T | * | N | | |
| Colnbrook | | | | | T | C | | | |
| Dinton | | DH | | | | | | | |
| Drayton | | DH | | | | | | | |
| Edlesborough | | D42H | | | | | | | |
| Ford or Cudington | | H | † | * | C | ? | N | | |
| Haddenham | | D | C | | | | | | |
| Horton | | D38 | | | | | | | |
| Ivinghoe | | DH | | | | | | | |
| Long Crendon | | D | | | | | | | |
| Mislenden | | D25 | | | | | | | |
| Newport Pagnell | | D | | B | T | C | | | |
| Newton Blossomville | | D | | | | | | | |
| North Marston | | DH | | | | | | | |
| Olney | | D | | B | C | | | | |
| Oving | | DH | | | | | | | |
| Prince's Risborough | | | | B | T | | | | |
| Soulbury | | D | | | | | | | |
| Stony Stratford | K | | | * | T | | | | |
| Waddesden | | DH | | | | | | | |
| Wendover | | | | B | T | | N | | |
| Weston by Weedon | | 7 | | | | | | | |
| Wing | | H | † | | | | | | |
| Wingrave | | D42H | | | | | | | |
| Winslow | * | DH | † | * | T | X | | | |
| Woodham | | DH | | | | | | | |
| Woovin | | D | | | | | | | |
| Wycombe | K | DL | † | * | T | C | | | |
| CAMBRIDGE | | | † | | | | | | |
| Balsham | | D | | | | | | | |
| Chatteris | K | | | | X | | | | |
| Downham | | D15 | | | | | | | |
| Elme | | D | | | | | | | |
| Ely | K | L24 | † | | | | | | |
| Fulbourn | | D | | * | | | | | |
| Harston | | L20 | | | | | | | |
| March | | L139 | | * | T | N | | | |
| Melbourn | K | DL26 | K | * | * | * | | | |

L Licensed by Charles 1672-3.
M Midland meeting 1651.
N New Connexion.
P Pædobaptists admitted.
T Thompson's enquiries.
X Extinct.

The numbers are of the adult dissenters reported to the bishops in 1676.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| CAMBRIDGE (continued). | | | | | | | | | |
| Over ... ... ... ... | | L42 | | | | | | | |
| Soham ... ... ... | | | | | T | * | | | |
| Stretham ... ... ... | K | L29 | | | | | | | |
| Swaffham Prior ... ... | | L | | | | | | | |
| Trumpington ... ... | | DL | | | | | | | |
| Whittlesea ... ... ... | | D96 | * | | | | N | | |
| Wilbraham magna ... | K | DL13 | † | | | | | | |
| Wisbech ... ... ... | K | DL12 | * | K | T | * | K | N | |
| CHESHIRE | | | | | | | | | |
| Nantwich ... ... ... | | | K | K | X | | * | | |
| CORNWALL | | | | | | | | | |
| Falmouth ... ... ... | | | | | T | X | | | |
| CUMBERLAND | | | | | | | | | |
| (None) ... ... ... | | | | | | | | | |
| DERBY | | | | | | | | | |
| Ashford or Bakewell or Great Longstone or Monyash ... ... | | D200 | | K | T | N | X | | |
| DEVON | | | | | | | | | |
| Crediton ... ... ... | | | | * | | | | | |
| Honiton ... ... ... | | | | | T | | K | | |
| Moreton Hampstead ... | | | | | T | | | | |
| Tiverton, 1626 ... ... | | | | * | T | X | | | |
| DORSET | | | † | | | | | | |
| Iwerne ... .. .. | | | | | | K | | | |
| Minterne ... ... ... | * | | * | | | | | | |
| Poole ... ... ... ... | K | | | | K | | | | |
| DURHAM | | | | | | | | | |
| South Shields ... ... | | D | | | | | | | |
| ESSEX | | | | * | | | | | |
| Braintree .. ... | | | | * | * | C | | | |
| Burnham ... ... ... | | 60 | * | * | * | C | | | |
| Castle Headingham ... | | | | * | N | | | | |
| Coggeshall ... ... ... | | | | * | N | C | | | |
| Colchester ... ... ... | | | * | * | X | | | | |
| Dedham ... ... ... | | | * | | | | | | |
| Halstead ... ... ... | | | | * | N | C | | | |

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H Herts, Beds, Bucks and Oxon confession of 1678.
K Known from other sources.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| ESSEX (continued). | | | | | | | | | |
| Hornchurch or Upminster | | 20 | K | * | | | | | |
| Mersea Island ... ... | | | | * | T | | | | |
| Rainham ... ... ... | | | † | | | | | | |
| Saffron Walden, 1711 ... | | | | * | T | * | * | * | * |
| Tilbury ... ... ... | | | * | | | | | | |
| GLOUCESTER | | | | | | | | | |
| Hillsley ... ... ... | | | | * | * | C | | | |
| HANTS | | | | | | | | | |
| Lyndhurst, (?) 1680 ... | | | | * | K | | | N | |
| Newport ... ... ... | | | | ? | * | * | P | | |
| Portsmouth ... ... | | | * | | * | * | * | * | * |
| HEREFORD | | | | | | | | | |
| Leominster, 1688 ... ... | | | | | | | | | |
| HERTS | | | | | | | | | |
| Barnet... ... ... ... | | | * | * | | | | | |
| Berkhamsted, (?) 1640 ... | | H | † | * | * | * | N | | |
| Tring ... ... ... | | | † | | | N | | | |
| HUNTS | | | | | | | | | |
| Ellington ... ... ... | | L30 | | | | | | | |
| Fen Stanton .. ... ... | K | L39 | K | K | T | X | | | |
| Godmanchester ... ... | | L65 | † | | | | | | |
| St. Ives ... ... ... | | L35 | | * | * | N | | | |
| Warboys ... ... . | K | L66 | † | | | | | | |
| KENT | | | * | * | * | | | | |
| Aldington ... ... . | | 43 | | | | | | | |
| Ash .. ... ... ... | | 100 | | | | | | | |
| Ashford ... ... ... | * | D80 | † | | T | C | | | |
| Bessels Green or St. Mary Cray or Bradburn and Sevenoaks ... ... | | | | | | * | * | * | * |
| Biddenden ... ... ... | * | L90 | * | * | T | C | | | |
| Boughton Monchelsea ... | | DL | * | | | | | | |
| Canterbury ... ... ... | K | D124 | * | * | * | * | P | * | * |
| Charing ... ... ... | | L | | | | | | | |
| Chatham ... ... ... | | L444 | * | * | * | * | * | * | * |
| Chilham ... ... ... | | D | | | | | | | |
| Chislett ... ... ... | | D | | | | | | | |
| Cranbrook ... ... ... | K | DL400 | * | * | * | * | * | * | * |
| Deal ... ... ... ... | | L10 | * | * | * | * | X | * | * |

L Licensed by Charles 1672-3.
M Midland meeting 1651.
N New Connexion.
P Pædobaptists admitted.
T Thompson's enquiries.
X Extinct.

The numbers are of the adult dissenters reported to the bishops in 1676.

| KENT (continued). | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| Deptford ... ... ... | K | 310 | † | | T | * | * | | * |
| Dover... ... ... ... | K | DL301 | * | * | * | * | * | * | * |
| Eythorn ... ... ... | K | 12 | * | * | N | C | | | |
| Feversham ... ... ... | * | 40 | * | | | | | | |
| Folkestone ... ... ... | | D40 | * | * | T | C | | | |
| Frittenden ... ... ... | | L84† | | * | | | | | |
| Goudhurst ... ... ... | | 100 | | | | | | | |
| Guston ... ... ... | | D | | | | | | | |
| Hawkhurst ... ... ... | | L150 | | | | | | | |
| Headcorn ... ... ... | | L46 | | * | * | * | * | * | * |
| Herne... ... ... ... | | D | | | | | | | |
| Hythe ... ... ... | | D25 | * | * | * | * | * | X | |
| Isle of Oxney ... ... | | L | | | | | | | |
| Lenham ... ... ... | | L | | | | | | | |
| Lydd ... ... ... ... | | D50 | | | | | | | |
| Maidstone ... ... ... | * | 310† | † | * | T | C | | | |
| Marden ... ... ... | K | DL | * | * | K | C | | | |
| Margate ... ... ... | | | | | T | | | | |
| Mersham ... ... ... | | L | | | | | | | |
| Milton... ... ... ... | | DL | | | | | | | |
| Minster ... ... ... | | D | | | | | | | |
| Nonington ... ... ... | | D | | | | | | | |
| Norgame ... ... ... | | L | | | | | | | |
| Preston by Wingham ... | | D | | | | | | | |
| Ramsgate ... ... ... | | | | * | * | * | * | N | X |
| Rolvenden ... ... ... | | L40 | | * | T | * | P | * | X |
| Rye ... ... ... ... | | | | | | * | | | |
| St. Mary Cray or Sevenoaks | K | L | * | | | | | | |
| Sandhurst ... ... ... | | 75 | | | T | C | | | |
| Sevenoaks or Bessels Green | K | | | * | * | | | | * |
| Smarden ... ... ... | K | L100 | K | K | * | * | N | | |
| Spilshill and Staplehurst ... | * | L160 | | | T | * | N | | |
| Stelling ... ... ... | | | | * | * | | | | |
| Tenterden ... ... ... | | DL300 | | | | C | | | |
| Tong... ... ... ... | | D | | | | | | | |
| Tunbridge Wells ... ... | | | * | * | * | * | X | | |
| Wilsbrough ... ... ... | | 70 | | | | | | | |
| Wingham ... ... ... | | | | * | * | * | X | | |
| Wye ... ... ... ... | | L | | | | | | | |
| Yalden ... ... ... | | | | | T | | X | | |

LANCASHIRE

(None)

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* In direct touch with the Assembly.
† Protesting against Socinian views.
B Brittain preached here between 1732 and 1765.
C Calvinistic.
D Delated to the bishops in 1669 as having "Anabaptists."
H Herts, Beds, Bucks and Oxon confession of 1678.
K Known from other sources.

| LEICESTER | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| Original 1732—1766 | | | | * | | | | | |
| New 1784—1803 | | | | | | † | | | |
| Arnesby ... ... ... | | D | | | | | | | |
| Ashby Parva ... ... | | D | | | | | | | |
| Bagworth ... ... ... | | D | | | | | | | |
| Barkby ... ... ... | | D18 | | | | | | | |
| Barlston ... ... ... | | 14 | | | | | | | |
| Barwell ... ... ... | | L | | | | | | | |
| Bitteswell ... ... ... | M | D | | | | | | | |
| Blaby... ... ... ... | | D | | | | | | | |
| Bosworth ... ... ... | | L | | | | | | | |
| Broughton, 1647 ... ... | | | | | | | | | |
| Castle Donington ... ... | | DL | | | | | | | |
| Earl Shilton ... ... ... | M | DL33 | | | T | K | N | | |
| Enderby-cum-Whetston ... | | D | | | | | | | |
| Fleckney ... .. ... | | L | | | | X | N | | |
| Holesworth ... ... ... | | D | | | | | | | |
| Kilby ... ... ... ... | | L | | | | | | | |
| Knipton ... ... ... | | D | | | K | N | | | |
| Leicester ... ... ... | M | DL29 | * | * | K | N | | | |
| Leire ... ... ... ... | | D | | | | | | | |
| Loughborough ... ... | | D75 | | | | | | | |
| Lubenham ... ... ... | | DL | | | | | | | |
| Mountsorrel ... ... ... | M | DL | K | K | * | X | | | |
| Mowsley ... ... ... | | L | | | | | | | |
| Normanton ... ... ... | M | D | | | | | | | |
| Ratby... ... ... ... | | L | | | | | | | |
| Rolleston ... ... ... | | L | | | | | | | |
| Saddington ... ... ... | | D23 | | | | | | | |
| Sibberton ... ... ... | | D | | | | | | | |
| Sileby ... ... ... ... | | D29 | | | | | | | |
| Smeeton ... ... ... | | | | | * | X | N | | |
| Sutton-in-the-Elms ... ... | K | | K | C | | | | | |
| Theddingworth ... ... | M | | | | | | | | |
| Thornton ... ... ... | | 13 | | | | | | | |
| Tur Langton ... ... ... | | | | * | | | | | |
| Twyford ... ... ... | K | | | | | | | | |
| Waltham-on-the-Wolds ... | M | D | | | | | | | |
| West Langton ... ... | | L41 | | | | | | | |
| Whitwick ... ... ... | M | | | | | | | | |
| Wymeswold ... ... ... | M | D80 | † | * | K | K | | | |

L Licensed by Charles 1672-3.
M Midland meeting 1651.
N New Connexion.
P Pædobaptists admitted.
T Thompson's enquiries.
X Extinct.
The numbers are of the adult dissenters reported to the bishops in 1676.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| **LINCOLN** | | | † | * | * | * | | | |
| Alford (South Marsh) | K | | K | | | K | | | |
| Bassingham | | L | | | | | | | |
| Blankney | M | | | | | | | | |
| Boston | M | L150 | † | K | N | | | | |
| Bourn and Spalding | | | † | K | T | N | | | |
| Brattleby | | L19 | | | | | | | |
| Brent Broughton | | D | | | | | | | |
| Burgh and Monksthorpe | | | K | K | T | | K | | |
| Butterwick | | | | | T | | N | | |
| Carleton Moorland | | L | | | | | | | |
| Cherry Willingham | | L | | | | | | | |
| Coningsby and Tattershall | M* | K | K | | T | * | N | | |
| Crowle | | 34 | | | | | N | | |
| Donington and Asterby | | | | | T | K | | | |
| Easton and Westby | | L | | | | | | | |
| Elsham and Killingholm | | 10 | K | | | | | | |
| Epworth | K | D57 | K | K | K | K | N | | |
| Fleet | | 3 | K | K | * | K | N | | |
| Frampton | | L | | | | | | | |
| Gedney | | 113 | | | | | N | | |
| Goulceby | M | | | | | | | | |
| Gosberton and Spalding | | | K | | T | N | | | |
| Hackthorne | | L | | | | | | | |
| Haxey | | 24 | | | | | | | |
| Horncastle | | | | | T | | | | |
| Ingoldsby | | L | | | | | | | |
| Killingholm | | 7 | † | K | T | N | | | |
| Kirton-in-Lindsay | K | 41 | | | T | N | | | |
| Leasingham | M* | | | | | | | | |
| Lincoln, 1626 | M | L82 | † | | T | * | N | *(?) | |
| Long Sutton or Lutton | | | K | | T | * | X | * | * |
| Louth | | | | | | X | | | |
| Maltby | | | K | | K | | | | |
| Manthorpe | | L | | | | | | | |
| Moorland | | L | | | | | | | |
| North Willingham | M | L | K | | | | | | |
| Pinchbeck | | L11 | | | | | | | |
| Scotter | * | L37 | | | | | | | |
| Spalding | K | 22 | † | K | T | N | | | |
| Stamford | | L | | | | | | | |
| Stickford | | L | | | | | | | |

* In direct touch with the Assembly.
† Protesting against Socinian views.
B Brittain preached here between 1732 and 1765.
C Calvinistic.
D Delated to the bishops in 1669 as having "Anabaptists."
H Herts, Beds, Bucks and Oxon confession of 1678.
K Known from other sources.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| LINCOLN (continued). | | | | | | | | | |
| Stragglethorpe ... ... | | L | | | | | | | |
| Surfleet ... ... ... | M | | | | | | | | |
| Sutterton ... ... ... | | 8 | | | | | | | |
| Sutton St. Edmunds ... | | L10 | | | | | | | |
| Swineshead ... ... ... | M | | | | | | | | |
| Tetney .. .. ... ... | | | | | T | | | | |
| Thurlby and Langtoft ... | M | L | | | | | | | |
| Timberland ... ... ... | | | | | T | C | | | |
| Welby and Easton ... ... | M | | | | | | | | |
| Westby and Easton ... ... | M | | | | | | | | |
| Wierell... ... ... ... | | L | | | | | | | |
| MIDDLESEX | | | | | | | | | |
| Brentford ... ... ... | | H | † | * | * | * | X | | |
| NORFOLK | | | | | | | | | |
| Lynn ... ... ... ... | | | K | | X | * | | | |
| Norwich ... ... ... | | | * | * | * | * | N | | |
| Smallburgh ... ... ... | | | | * | * | | | | |
| Yarmouth ... ... .. | K | D | K | * | K | K | N | | |
| NORTHANTS | | | † | * | * | | | | |
| Braunston and Kilby ... | | | | | T | C | | | |
| Buckby ... ... ... | | | | B | T | C | | | |
| Burton Latimer ... ... | | | | B | | | | | |
| Daventry ... ... ... | | | | B | T | | | | |
| Eye ... ... ... ... | | D | | | | | | | |
| Harringworth (see Morcott in Rutland) ... .. | K | 60 | | * | T | | | | |
| Kettering ... ... ... | | | | B | | | | | |
| Moulton ... ... ... | | 29 | † | * | K | C | | | |
| Northampton ... .. | | | | B | ? | | | | |
| Oundle ... ... ... | | | | B | | | | | |
| Peterborough ... ... | K | L20 | | B | K | N | | | |
| Potterspury ... ... ... | | | | B | | | | | |
| Ravensthorpe ... ... | M* | 29 | † | | | | | | |
| Rothwell ... ... ... | | | | B | | | | | |
| Sibbertoft ... ... ... | | L20 | | | | | | | |
| Slapton ... ... ... | | | | | | | | | |
| Spratton ... ... ... | | | | K | T | | | | |
| Wakerley (see Thorpe in Rutland) ... ... | M | | | | | | | | |
| Walgrave ... ... ... | | | | B | ? | C | | | |

L Licensed by Charles 1672-3.
M Midland meeting 1651.
N New Connexion.
P Pædobaptists admitted.
T Thompson's enquiries.
X Extinct.

The numbers are of the adult dissenters reported to the bishops in 1676.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| NORTHANTS (continued). | | | | | | | | | |
| Weedon Beck ... ... | | | K | K | | | | | |
| Wellingborough ... ... | | | | B | | | | | |
| Welton ... ... ... | | | † | | | | | | |
| Weston by Weedon ... | | | K | K | K | C | | | |
| NORTHUMBERLAND | | | | | | | | | |
| (None) | | | | | | | | | |
| NOTTS | | | | | | | | | |
| Carleton ... ... ... | | DL | | | | | | | |
| Collingham ... ... ... | | DL | | K | T | C | | | |
| Gamston, 1741 ... ... | | | | | K | N | | | |
| Kneesall ... ... ... | | D | | | | | | | |
| Mansfield ... ... ... | | | | | | | K | | |
| Misterton ... ... ... | | | | K | | | N | X | |
| Normanton-on-Soar ... | | D | | | | | | | |
| Norwell ... ... ... | | L | | | | | | | |
| Nottingham ... ... ... | K | D | † | K | T | | | | |
| Rempstone ... ... ... | K | D | | | | | | | |
| Scarle .. ... ... ... | | L | | | | | | | |
| Skigby ... ... ... | | D | | | | | | | |
| Sutton-in-Ashfield ... ... | | L | | | T | C | | | |
| OXON | | | | | | | | | |
| Horley ... ... ... | M | | | K | | | | | |
| RUTLAND | | | | | | | | | |
| Burley or Oakham ... ... | M | | | | | | | | |
| Morcott (see Harringworth in Northants) ... ... | | | | * | * | C | N | | |
| Thorpe by Water or Uppingham ... ... | M | | | K | | | | | |
| Tixover ... ... ... | M | | | | | | | | |
| SALOP | | | | | | | | | |
| Ellesmere ... ... ... | | D20 | | | | | | | |
| Shrewsbury ... ... ... | K | 40 | * | K | T | K | | | |
| SOMERSET | | | K | * | | * | | | |
| Milborne Port ... ... | | | | K | | | | | |
| Taunton ... ... ... | | | * | K | T | K | | | |
| Wedmore ... ... ... | | | | | T | * | ? | | |
| Wrington ... ... ... | | | * | | | | | | |

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K Known from other sources.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| **STAFFORD** | | | | | | | | | |
| Audley ... ... ... | | L | | | | | | | |
| Burton-on-Trent ... ... | | DL65 | | | | | | | |
| Colton ... ... ... | | D30 | | | | | | | |
| Hanbury ... ... ... | | D | | | | | | | |
| Lichfield ... ... ... | | K | | | | | | | |
| Stafford ... ... ... | | L155 | | | | | | | |
| Stone ... ... ... ... | | | * | | | | | | |
| Whittington ... ... ... | | L | | | | | | | |
| **SUFFOLK** | | | | | | | | | |
| Ipswich ... ... ... | | | | | | * | | | |
| Sudbury ... ... ... | | | | * | | | | | |
| **SURREY** | | | | | | | | | |
| Chertsey ... ... ... | | L | | | | | | | |
| Croydon ... ... ... | * | L | | * | * | | | | |
| Effingham ... ... ... | | L | | | | | | | |
| Elstead ... ... ... | * | L | | | | | | | |
| Farnham ... ... ... | | | | | * | * | | | |
| Gadbrook ... ... ... | | L | | | | | | | |
| Godalming ... ... ... | | 100 | | | | | * | * | * |
| Horne... ... ... ... | | D22 | | | | | | | |
| Mitcham ... ... ... | | | | | | * | | | |
| Nutfield or Horley or Turner's Hill ... ... | | | | | * | * | K | X | * |
| Worplesdon or Webstone or Farnham or Godalming | | 39 | * | * | * | | | | |
| **SUSSEX** | | | | | | | | | |
| Alfriston ... ... ... | | D21 | | | | | | | |
| Arundell ... ... ... | | D50 | | | | | | | |
| Balcomb ... ... ... | | D29 | | | | | | | |
| Battle ... ... ... | | | | | | * | * | | |
| Billingshurst ... ... | | | | | T | | * | * | * |
| Birdham ... ... ... | | D | | | | | | | |
| Brighton .. ... ... | | | | | | * | * | | |
| Chichester ... ... ... | * | L101 | * | * | * | * | X | * | * |
| Crawley ... ... ... | | | | | | | K | | |
| Crowhurst ... ... ... | | D | | | | | | | |
| Ditchling or Cuckfield ... | | D64 | * | * | * | * | P | * | * |
| East Grinstead ... ... | | D28 | | | | | | | |
| Hastings ... ... ... | | L20 | | | | | | | |
| Heathfield ... ... ... | | D10 | | | T | | | | |

L Licensed by Charles 1672-3.
M Midland meeting 1651.
N New Connexion.
P Pædobaptists admitted.
T Thompson's enquiries.
X Extinct.

The numbers are of the adult dissenters reported to the bishops in 1676.

| | 1656 | 1673 | 1701 | 1733 | 1773 | 1801 | 1833 | 1873 | 1901 |
|---|---|---|---|---|---|---|---|---|---|
| Sussex (continued). | | | | | | | | | |
| Herstmonceux ... ... | | D | | | | | | | |
| Horsham ... ... ... | * | 100 | * | * | * | * | * | * | * |
| Lewes ... ... | | K | | | T | * | X | X | * |
| Mountfield ... ... ... | | L13 | | | | | | | |
| Northiam ... ... ... | | | | | | * | P | * | * |
| Singleton ... ... ... | | 15 | | | | | | | |
| Trotham ... ... ... | | D | | | | | | | |
| Turner's Hill (see Nutfield, Surrey) ... ... ... | | | | * | | | | | |
| Twynsham ... ... ... | | D | | | | | | | |
| Waldron or Warbledon ... | | 40 | * | * | * | * | X | | |
| Westfield ... ... ... | | | | | K | | | | |
| WARWICK | | | | | | | | | |
| Avon Dassett ... ... | | D | | | | | | | |
| Atherstone ... ... ... | | DL | | | | | | | |
| Brandon or Wolston ... | | DL | | | | | | | |
| Burton ... ... ... | | DL | | | | | | | |
| Coventry, 1626 ... ... | | 167 | | * | T | | K | | |
| Easenhall (? or Shilton) ... | M | | | | | | | | |
| Fenny Compton ... ... | | D39 | | | | | | | |
| Leek Wootton ... ... | | D | | | | | | | |
| Long Lawford ... ... | | DL | | | T | | | | |
| Marston (? or Brandon) ... | M | | | | | | | | |
| Nuneaton ... ... ... | | L | | | | | | | |
| Shilton ... ... ... | | L | | | | | | | |
| Southam ... ... ... | | L | | | | | | | |
| WESTMORLAND | | | | | | | | | |
| (None) | | | | | | | | | |
| WILTS | | | | | | | | | |
| Downton ... ... ... | | K | * | * | T | C | N | | |
| Rushall ... ... ... | | | | | * | K | K | N | * |
| Trowbridge, 1655 ... ... | | | | K | T | | * | * | * |
| WORCESTER | | | | | | | | | |
| Netherton ... ... ... | K | | K | K | T | X | N | | |
| Worcester ... ... ... | | | | K | K | | | | |
| YORKS | | | | | | | | | |
| Hull ... ... ... | | | | | | * | K | | |
| Sheffield ... ... ... | | | K | | | | | | |
| York ... ... ... ... | | | K | | | | | | |

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|---|---|---|---|---|---|---|---|---|---|
| **WALES** | | | | | | | | | |
| Clydach, Glam. ... ... | | | | | | | K | | |
| Craig Bargoed, Glam. ... | | | | | | K | | | |
| "Gellionen" ... ... | | | | | | | K | | |
| Gelligaer ("Killigareu") ... | | | | | K | | | | |
| Llandilo ... ... ... | | | | | | | K | | |
| "Llandyfaen" ... ... | | | | | | | K | | |
| Llanfynydd, Carm.... ...? | | | | | | | K | | |
| Merthyr Tydfil ... ... | | | | | | | K | | |
| Neath... ... ... ... | | | | | | | | | |
| Nottage, Glam. ... ... | | | | | | | K | * | * |
| Panteg ... ... ... | | | | | | | K | | |
| St. Clears, Carm. ... ... | | | | | | | K | * | |
| Swansea ... ... ... | | | | | | | K | X | |
| Templeton, Pemb. ... ... | | | | | | | K | | |
| Wick, Glam. ... ... | | | | | | | | * | * |
| **IRELAND.** | | | | | | | | | |
| Dublin ... ... ... | | | | * | | | | | |
| **SCOTLAND** | | | | | | | | | |
| (None) | | | | | | | | | |
| **SOUTH CAROLINA** | | | | | | | | | |
| Stone ... ... ... ... | | | † | * | | | | | |

L Licensed by Charles 1672-3.
M Midland meeting 1651.
N New Connexion.
P Pædobaptists admitted.
T Thompson's enquiries.
X Extinct.

The numbers are of the adult dissenters reported to the bishops in 1676.

## II. THE DOCUMENTS.

Five manuscripts have been laid under contribution for this book: the "First Assembly Book"; the "Second Assembly Book"; the General Association Book; the Church Book of Bradburn and Sevenoaks, or Tunbridge Wells; the Church Books of White's Alley, London. The first two are printed in full, and are far the most important; the third is slightly abbreviated; the church books contain a few pages only that record meetings of Assembly or Association. The Assembly Books and the Association Book are in the custody of the Rev. W. Harvey Smith, Finance Secretary of the Assembly, Messenger, and Elder of Long Sutton, near Wisbech. He has kindly permitted them to be transcribed, and the transcript has been checked and annotated by the present editor. The church book of Bradburn and Sevenoaks is in the British Museum, Additional Manuscripts 36709. The four church books of White's Alley are in the Guildhall Library of the City of London, Manuscript 592.

### I. THE FIRST ASSEMBLY BOOK.

This contains the Minutes of Assembly from 1689 till 1728, together with one or two closely related matters. It is manifestly a compilation, not a contemporary record, for the greater part, as the uniformity of the handwriting proves. But the compiler has not taken credit for his work, nor referred to his sources. We know that it was customary when such meetings were held, to record the Minutes in the Church Book at the place; this is shown in the case of Bradburn and of White's Alley, and is found also in quite other parts of the country and for other bodies of Baptists. Hence the conjecture is reasonable that the compiler drew on such Church Books, and we observe that nearly all the meetings recorded were held in London, either at Goodman's Fields or Glass-house Yard or White's Alley or Dunning's Alley

or Horsleydown. The two exceptions, at Chichester and Horsham, are instructive, as will appear shortly. The general custom suggests a Londoner as compiler; the date of the last entry bids us look not later than 1728.

" The Assembly Book " is mentioned first in 1719, when James Richardson and Henry Miller of Warbledon transcribed the proceedings, and refer exceptionally to the " Copias " of the Acts, evidently in contrast to " the originall Note " and the "proceedings " transcribed in the book. Richardson lived in the Ax and Bottle Yard, Southwark; he was appointed in 1731 to be custodian of the Second Assembly Book; and it is obvious to examine his doings.

He had attended the Assembly from 1700 as a representative of the church in Fair Street, Horsleydown; in 1714 he had been ordained to the highest rank in the Connexion, that of Messenger. In this capacity he had visited Huntingdonshire and Ireland, inspecting and ordaining. There is abundant evidence of the great influence he exerted throughout the body, yet he never was chosen Chairman or Moderator at any Assembly. The inference seems reasonable that it was because he filled the important post of Minute-Secretary, or as it was termed at the time, Scribe, not only in 1719, but regularly.

The handwriting of the book is uniform, and when compared with the autograph of James Richardson in 1731 in the Second Assembly Book, encourages the conjecture that he was the compiler of the First Book.

Down to and including the Minutes for 1719, the book is neat, but from this point there is some carelessness and confusion. Thus at page 58 the Minutes for 1721 begin, and they are carried on to their natural end, being followed by those for 1724. But at the top of page 64, in the midst of the 1724 entries, the Minutes for 1721 are begun again, and the whole heading appears afresh, ending with the date; this duplicate is cancelled. As this false entry is now embedded in the 1724 Minutes, it would seem that it was written before they were copied here, and was cancelled before they were entered. Further, on comparing the two entries, page 64 contains two mistakes which do not appear on page 58, as will appear below. Apparently then page 64 was written before 58, was cancelled, and in the fair copy made on 58, the mistakes were avoided. What does this phenomenon mean?

All the meetings till 1719 inclusive were held in London. Richardson had been present at all since 1711. But he was concerned in an Irish case, which certainly necessitated a visit there in 1721. Suppose he was absent also in Ireland at Whitsuntide 1720, and so could not attend any Assembly, though he was at Bessels Green in July. The 1721 meeting was held exceptionally at Chichester. The book contained entries ending on page 57 with the record made by himself and Miller of the 1719 meeting. It would be well to leave a few pages for the subsequent insertion of the 1720 Minutes, so he began on page 64 making "the originall notes." But by the time the heading was complete, he learned that there had been no meeting in 1720, so that no blank needed to be left. He therefore made a fair copy on page 58 and cancelled that on 64. Such a theory explains the double entry, and the lower standard of accuracy from this time onwards, contemporary record as against leisurely transcription. Page 64 has other tokens of confusion, with an unfinished entry after the concluding Minutes of 1725. Page 63 also, with its Minutes of the 1724 meeting at Horsham, has the special note "Turn Over Leafe" to direct the reader in the disordered state of the entries.

Our attention is thus drawn to the year 1719, when Richardson avowedly was Scribe, and to the year 1714 when he was ordained Messenger. On scrutinising the Minutes, we note that in 1714 and 1715 the Circular Letter was ordered to be printed, and in the latter year the Acts or Minutes of the Assembly were ordered to be printed also. There are signs of a new method being adopted as to the records, as if the lack of permanent records were felt, and tentative steps were being taken for the future; some provision to recover the past would be an obvious next step.

Now near to Fair Street in Horsleydown was Back Street, where stood a Particular Baptist meeting house, whose minister since 1704 was Benjamin Stinton. About 1711 Stinton began collecting all sorts of papers that bore on Baptist history, and deliberately neglected that there were two very different groups, the General Baptists and the Particular Baptists. His collection was catholic enough to deal with both. Also in 1714 he began a diary of affairs concerning the Anti-pædobaptists, into which he wrote indifferently matters interesting both groups. He records how on 17 August an attempt was made to promote a regular

meeting of all Baptist ministers "of each Party" in and around London, and enumerates them with their churches. It is with considerable surprise we miss Richardson's name from this list, till we recollect that he never had been an ordained Elder, but remained a private member of the Fair Street church, while yet Messenger for Kent. He did presently apply for membership, when the Society declined, expressly on the ground that while a Messenger he was not and had not been an Elder.

If Richardson knew of his neighbour's predilection for gathering old material, it is very likely that this would suggest to him, or would encourage him in, the collection of his own Assembly records. Stinton might be very wide in his sympathies, Richardson had a far keener sense of the great gulf between the General Baptists and the Particulars, and he devoted himself sedulously to his own body. His pastor, Foxwell, was a personal friend of Stinton, and may have shared the antiquarian tastes. He had in 1691 been sent from Canterbury to Norwich to help the venerable Thomas Grantham, and could easily obtain the digest of Minutes made by that leader for 1689. Many of the later meetings had been held at Fair Street, and all in London, so that the Minutes would not be hard to obtain. To this there was one exception; the meeting of 1705 was held at White's Alley; but from 1711 at least on till 1735, White's Alley declined to have anything to do with the Assembly or with Fair Street in particular. Hence it was not easy to enlist help there for a copy of those Minutes. And Richardson never got them, nor are they known to this day.

This reasoning that Richardson was the collector, and that he was prompted by the example of Stinton, is confirmed by the existence of another book in the Assembly archives, which bears at the beginning this inscription:—"James Richardson his Gift for the vse of the Kentish Association 1711." After a blank leaf, there follows in his handwriting a general title:—"Here followeth a true Transcript of the proceedings and Agreements of the Association of the Churches of ye Baptist, of the general faith (or Beleiueing Vniversal Redemption) Constituted according to heb: 6. 1, 2. Begining in the year of our Remption 1708. Held by Adjournment, in ye Countys of Kent and Sussex, by the said Churches there in." The transcript in his writing reaches down to 1711, and the Minutes for 1712 and thence-

forward were evidently entered contemporaneously, by various scribes.

Now what Richardson avowedly did for the Kent and Sussex Association, he apparently did also for the Assembly, but delayed a few years making his transcript, as his collection was so incomplete. Stinton's health, however, failed during 1718, and the last entry in his diary relates to American matters of the year before. In February 1718-9 he died, and his historical material lay unused. The warning was clear. Everything that Foxwell and Richardson had gathered was now copied neatly and consecutively into one foolscap book, which is mentioned in May 1719, and is that now known as the First Assembly Book. If on the one hand a few records were missing, yet on the other a letter to White's Alley and the Minutes of the Northern Association for two years were thrown in, perhaps because they stood next the Minutes of Assembly in the original church books, or perhaps just to round off the collection.

As had already happened with the book given to the Kentish Association, the book thus compiled was henceforth used as the Minute Book, despite its private origin and its poor unbound condition. We fortunately know the exact procedure adopted in 1714 by the Kentish Association as to its Minutes. It was then agreed that for avoiding all slips and errors in entering the proceedings of the Association, the Acts and Proceedings should be first taken upon a sheet of paper and signed by the members; then these being afterwards by some fit hand transcribed fairly into the Book, the aforesaid rough draft should be filed and kept as a voucher. This method, adopted under Richardson's influence, illustrates his Original Note and his Transcript of 1719, while subsequent copies were to be multiplied from either. But it seems probable that one stage was soon eliminated, and that the rough draft was made straight into the book and there signed. Signs of use at the meetings are to be found in the lists for 1725 and for 1728, where too the wording of the Minutes betrays the hurry of actual proceedings, where no transcriber has had time to make everything read smoothly.

But when the negotiations of 1728 resulted in the reunion of two rival Assemblies, it was fitting that the books of each should be disused, and that a new era should be marked by a new book. Thus with page 69 the First Assembly Book comes to an end. It has subsequently been

furnished with a loose paper cover outside the original marbled paper, and these have sufficed to preserve it in good condition.

The book of the Stony Stratford Assembly was ordered to be preserved with this, but it has long disappeared, like too many other valuable documents whose value is not known by the heirs of their custodians. The collections of Stinton fortunately passed into the hands of a like-minded deacon, Thomas Crosby, who after twenty years changed a word here and there, added a few trifles collected by himself, and published the first History of the English Baptists. Most of the originals are still extant, but one set, the Repository, has disappeared within the last half-century, though its contents are fortunately well known in a transcript executed with great care.

## II. THE ASSOCIATION BOOK.

In 1696 several churches broke away from the Assembly and organised a "General Association." This met regularly at White's Alley, in London, till 1704, and perhaps intermittently afterwards. There was a book already used by White's Alley, containing a careful alphabetical index of its 440 members, with cross-references to another index of the streets and houses where they lived, drawn up in 1695. This book was henceforth given up to the Association, being turned upside-down and begun again at the other end. It is to-day in an extremely tattered condition, all the quires loose from the binding, the end quires mouldy and dropping to pieces; while one quire has had four double pages torn out, and one single page cut in half, with the obvious intention of destroying the record after 1704. This mutilation was effected before 1794, for a memorandum of that date refers to it; probably it is of much older standing.

The book was kept among the White's Alley archives till 1788, when the Rev. Charles Bulkley handed it over with the four White's Alley books to Joseph Weald, whose receipt for this is wafered in. Stephen Lowdell received it from him in 1794 together with the four White's Alley books mentioned below. He made a memorandum in this that he held it in trust for the church which in 1698 met in White's Alley (then meeting in the afternoon at Worship Street). But in 1814, when David Gilchrist was pastor, the church seems to

have waived its claim in favour of the Assembly, and it was in due time entered on the register of Assembly archives, as W. H. Black subsequently attested. Among these documents it seems to be the most ancient, though the Bradburn book gives a single set of Minutes of still earlier date. The book was carefully studied by Adam Taylor, and his copious extracts relating to the Caffin controversy have decided the editor to abbreviate this particular matter.

## III. THE SECOND ASSEMBLY BOOK.

The book procured for Minutes from 1731 onwards was of larger size than either of the foregoing, substantially bound; it contains 345 pages of Minutes, down to the year 1811; besides a few other papers entered at the reverse end, the book being turned for the purpose. For the first year Richardson was still scribe, but next year, while he was constituted custodian of the book, four scribes were appointed, Beck, Brittain, Sturch and Tasker, some of whom were reappointed year by year, with other helpers, till the Minutes cease mentioning who were the scribes. In practice, whoever took the rough notes, the entries in this book were usually made in one handwriting till 1765. This tempts the conjecture that the writer was Samuel Fry, who made his first appearance in 1728 from Milbourne Port, became Elder of Fair Street in 1738, and died 1766. At the close of each session, a large number of those present, whose names had already been recorded by the Scribes, signed in their own autographs, which frequently occupied large spaces.

The book was placed in the custody of the following brethren: James Richardson of Fair Street, 1732; Isaac Jemmett of Virginia Street, 1733; Matthew Randall, his successor at Virginia Street, 1737; when Randall was ordained Messenger, Samuel Fry of Fair Street, 1746; when Fry died, his successor Joseph Brown of Fair Street, 1766; in his old age, John Evans of Worship Street, 1798. With 1811 the book was full. This book therefore, while of more recent date than the First Assembly Book, is of higher authority for its own period, containing the original signed entries; whereas the First Assembly Book as far as 1719 is merely a compilation.

Modern practice in similar cases is that from the original authoritative record, printed copies are often made and dispersed; and the enquiry is obvious, whether this was ever done by the General Baptists.

Working backwards, we find that after 1784 it was apparently a regular practice; such copies for 1802 and 1806 are at the Angus Library. A copy of the printed Minutes and Accounts for 1780 is in the editor's possession; a broadsheet 12¾ inches by 7¼. This awkward shape will account for the general loss of these sheets, so universal that no file of them is known to exist. How much earlier the printing began is not clear from the Minutes; in 1733 it was agreed that members who wished to have copies were entitled to have them from the custodian on payment; this suggests that manuscript work was then the custom. In 1714 and 1715 printing was ordered, and on the principle that mentioning a thing in an exceptional way proves that the opposite was the rule, we may surmise that this was the beginning of the custom; if further we note the change at 1733, we may guess that it was the influence of Richardson, which was dominant over exactly this period, that induced the use of the press. The accession of King George ended the nightmare of the dissenters and the persecution by the High Church which characterised the later years of Queen Anne; and there were many changes in dissenting life and customs at this juncture.

There had been at least sporadic instances of printing before; in 1705 the White's Alley church resolved that as the proceedings of the last Assembly were now printed, brother Wheatley was at liberty to sell them in the meeting house. Here again, this particular Assembly was of special importance, and a wide circulation was desirable; the entry reads as if the matter were exceptional. It is strange that this particular record was not copied in the First Assembly Book; this may be due to the fact that at the time there were so many printed copies; or it may be due to the fact that Richardson and his friends were as anxious to suppress the record as White's Alley was to circulate it. At present no copy is known to survive. In 1704, when there were rival meetings, the General Association agreed that the Elder of a certain church was at liberty to take a copy of its Minutes within three months; evidently there was nothing but manuscript that year. Nor is there any earlier hint that the press

was used to circulate Minutes, though the Confession was more than once reprinted.

Both Assembly Books have been often studied, and a few of the students have left occasional pencil annotations. In this edition these are mostly neglected, especially as many of them are wrong. And in 1789 Stephen Lowdell of the Park Church was made Treasurer of the Fund, and he prefixed to the Second Assembly Book two pages of notes summarising the chief events recorded there 1731-5, 1755-88. These have not been reproduced, as the marginal summary covers the same ground. But in 1763 Benjamin Dobels of Cranbrook seems to have made a few notes in the First Assembly Book. Adam Taylor studied both books when preparing his History of the General Baptists, published 1811, and possibly a few notes are due to him. Certainly in 1848 W. H. Black, Joint Secretary, and Elder of Mill Yard, made several notes in the margins, and on the newer cover, which perhaps he added; these refer to the contents, and were apparently made with an eye to the controversies of his own day. Such notes are reproduced as they stand.

## IV. THE BRADBURN AND SEVENOAKS BOOK.

The British Museum Manuscript Department has owned since 1902, the original Minute Book of that section of the church once at Bradbourne and Sevenoaks, which afterwards centred at Tunbridge Wells. The book is numbered Additional Manuscript 36709. It contains contemporary entries from 1671 to 1802, and recounts the origin of the church about 1646.

But it has occasional entries of wider interest. For instance, there are the Minutes of two Quarterly Meetings in 1657, at Chatham and Biddenden; the original Minutes of the Kent Association in 1743; a copy of the Minutes of Association 1760. The most important of these are the Minutes of Assembly, 1656, the oldest known to W. H. Black; and an account of the union of Assemblies in 1731 and 1732, with correspondence on the matter from the Northants and Bucks Associations. The 1656 entries have been extracted, and are inserted here in their place among the documents printed.

## V. THE WHITE'S ALLEY BOOKS.

At the Guildhall Library in the City of London are four manuscript volumes of Minutes kept by the General Baptist Church, which met successively at White's Alley, Moorfields; Paul's Alley, Barbican; Worship Street, Shoreditch; Trinity Place, Borough; Coles Street, Dover Road; Stamford Street, Blackfriars Road, and East Surrey Grove, Peckham. The four volumes are together numbered Manuscript 592; there was in 1794 a fifth which passed with them into the hands of Stephen Lowdell, who lent them all to Dr. Rippon, but only four were sold to the Guildhall. The other had been a White's Alley book, but is better known as the Association book, and has been described above. The first three of this series record from 1681 to 1728 continuously, but the fourth is very fragmentary; from 1728 to 1761 the entries are few, then they cease altogether, but are resumed with 1797, Lowdell certifying that no church meeting had been held for 36 years; the subsequent entries continue to 1841, when the church was still at Stamford Street.

As this is one of the three London churches which adhered longest to the Assembly, these records illustrate the Minutes at many points. But White's Alley did not keep an unbroken connection, and in 1697 was one of the founders of the rival General Association. The Minutes of this body for 1703 and 1704 were copied in the White's Alley book, apparently by a professional scrivener. As these two years were just before the reunion, the Minutes are so important that they have been extracted and inserted after the Assembly Minutes for 1702. And although they are not the original Minutes, subsequent comparison with the originals shows extreme accuracy except as regards spelling; while as the original has been deliberately mutilated, this contemporary transcript remains our best authority.

## VI. PRINTED PAMPHLETS, 1654 and 1660.

Under the Commonwealth, the printing press was freely used, and twice did the Assembly issue official documents. In 1654 a pamphlet was put out as to the attitude towards the revolution just effected by the more conservative soldiery; in 1660 a Confession of Faith was approved for presentation

to the new king. These have been reprinted from the originals, of which copies are at the Angus Library under care of Principal Gould of Regent's Park Baptist College.

## VII. EDITING.

The first work has been to secure a good text, and the materials being so scanty, the task has been in a sense easy. No versions into other languages are known, and the only quotations extant are made from the very documents accessible, so that they have no independent value. There are only four cases where two witnesses to the text exist. The latest is 1780, where the printed broadsheet may be compared with the original manuscript; both have a certain authority, as being official. The next is 1721, where the same scribe, presumably Richardson, makes the same entry twice. In 52 words there occur eight variations, as follow:—

| Page 64 | Page 58 |
|---|---|
| Representatives | Repre- |
| Churches of (interlined) | (In main text) |
| Baptised | Baptized |
| Redemption | Redempc̄on |
| Generall (cancelled) | (Never written) |
| Denomination | Denominac̄on |
| Chichester | Chicester (h interlined) |
| 31 of May and | 31 May & |

Evidently the entry on 58 is the neater, to judge by cases two and five, and is that which the scribe left to stand, cancelling the other. But as he made two fresh blunders in it, it does not give a high idea of his accuracy, when working under pressure. And this qualification applies to his work from 1721 onwards; but the earlier work was apparently done at leisure, when doubtless he exercised editorial care. The next case is the Treaty of 1704, recorded not only in the Assembly Minutes, but also in the Association Minutes; both texts are given here. And the earliest case is the record of Association, 1703 and 1704, in the Association book and the White's Alley book; the latter is followed.

There is then, practically no scope for textual criticism by comparison of authorities. The text has been printed so as to follow closely the single extant authority, with con-

tractions and eccentric spellings reproduced. The pages of the original are indicated by *, with the number in the margin. In one or two very exceptional cases, especially where the Association book has been accidentally torn or mouldered, an omission in the text has been supplied, the added word being enclosed in square brackets. When any other blunder is too serious to be corrected off-hand by the reader, foot-notes are added to give a conjectural emendation; this is done both for uncommon words and for some proper names.

A second piece of work has been to supply side-notes to summarise the text. Inasmuch as some side-notes have already been made by earlier students, which are reproduced, the present editor's side-notes are placed in square brackets.

A third piece of work has been to add historical notes. These are more numerous at the beginning, to introduce the characters; though when any new-comer to the Assembly had already made a mark, his record is given. Occasional longer notes are added on special points.

The headlines of each pair of pages indicate the source printed, the body meeting, the date and the place.

To index names, places and topics is of course a necessity. But in addition to the usual final list, covering references in the text and introduction, an initial list is given of those men who had begun their career before 1689, with indications of their record, also a comparative list of places represented at the Assembly at various periods.

# THE HUMBLE

# REPRESENTATION AND VINDICATION

Of many of the Messengers, Elders, and Brethren, belonging to severall of the BAPTIZED CHURCHES IN THIS NATION, of and concerning their Opinions and Resolutions touching the CIVILL GOVERNMENT of these Nations, and of their Deportment under the same.

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LONDON,

Printed by R: I. 1654.

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In July, 1653, the Baptists were at the zenith of political and military power. Except for Oliver Cromwell, nearly all the chief officers of the regular army, in Ireland, Scotland and England, were Baptists; the militia was manned and officered by members of Baptist and Congregational churches; and now a "Nominated Parliament" was assembled, most of whose members were from the same restricted constituency. Carlyle summed up their aim as, No less than introducing of the Christian Religion into real practice in the Social Affairs of this Nation. They appointed a Council of State, including a prominent Baptist general, Thomas Harrison of Newcastle-under-Lyme. They arranged for the registration of marriages by Justices of the Peace. They proposed to abolish tithes, and let those who needed a Gospel Ministry support it; they proposed a committee to inspect the parishes and eject all incompetent, simoniacal or loose living ministers. But they also, seeing Chancery had 23,000 cases in arrear, proposed to abolish it root and branch. Therefore the more conservative members by a hasty vote resigned up the powers of all the Parliament to the Lord General in December.

Within a week an Instrument of Government was drafted, sketching a constitution; a Lord Protector with a Council mutually checking one another as Executive, a Parliament to sit every September for five months at least, as Legislature. The Council included at least one Baptist, Colonel Henry Lawrence the President, with Milton as its Latin Secretary. But the Republicans in general regarded this as treachery on Cromwell's part, a step back from following scripture towards monarchy and arbitrary power. Vavasor Powell openly preached against the movement; Major-general Harrison said he could not support it, so was cashiered and sent home to live under surveillance. Other Baptist officers were treated in the same way, Allen, Alured, Joyce, Ludlow, Okey, Overton, Wigan and Wildman all occupying the attention of Cromwell for a few months. None of these, Allen and Overton excepted, were General Baptists, and Henry Denne who certainly disapproved,

was apparently quiet because his life had once already been spared for opposing a similar step.

But an Assembly of the General Baptists, being met to consider denominational matters, considered it wise to publish a brief manifesto, disavowing sympathy with the Fifth-Monarchy movement, saying that they did not look for any speedy Rule of the Saints, professing readiness to help in civil affairs, and to submit to the existing state of things in everything that did not infringe liberty of conscience. This is the only portion of the proceedings of 1654 that has come down to us, and it is the earliest known utterance by the whole Assembly. In all probability the Assembly met first either this year, or in 1653 when Baptist affairs were so flourishing; though the Midland conference of 1651 which issued the Confession was an obvious step towards it.

It could not be gathered, unless from the words "severall of," that there were any Baptist Churches of another type. The Calvinistic Baptist Churches were by no means on such friendly terms with one another as to organize a meeting of this kind, and perhaps they were not as numerous; but a letter was written about this time by Kiffin and Spilsbury to the Irish Baptists, which implies that most of them were Calvinists.

The text of this manifesto is reprinted from a copy of the original pamphlet, in the Angus collection at Regent's Park College.

[1654.] Many of the Messengers, Elders, and Brethren of the Baptized Churches, having from severall parts of this Nation [London.] met together in the City of *London*, to consider how and which way the affairs of the Gospell of Christ, so farre as it concerns them, might bee best promoted, and all divisions and offences contrary thereunto removed, or prevented; have also thought it necessary to Publish and Declare their Judgments and consciences touching the Civill Power of the Nation, partly to Vindicate themselves from some aspersions hereabout unduly and without cause cast upon them; And partly to rectify all mens misapprehensions of them.

[Slandered as anarchists.] It hath been, indeed, as well matter of grief to them as of prejudice to the way of Truth professed by them, to hear themselves frequently, and upon all occasions, misreported and misrepresented, so, as if they were no Friends to Magistracy and Civill Government:[1]

[Obedient in civil matters, passively resisting in cases of conscience.] Whereas (the Lord knows, who, should they not be upright herein, would be a swift Witnesse against them) they hold themselves obliged by Gospell Rules, to be subject to the Higher Powers, to obey Magistrates, and to submit themselves to every Ordinance of man, for the Lords sake. And in case the Civill Powers doe, or shall, at any time impose things about matters of religion, which they through

[1] A relic of Munster slanders, but receiving some plausibility from the preaching of Vavasor Powell at Blackfriars.

Conscience to God cannot actually obey, yet they know no other way in this case, but either patiently to suffer, or humbly to entreat favour.

Neither do they hold themselves so much concerned to know the dueness or undueness of the Call of persons to the Rule and Government of Nations, as that their knowledge thereof, or ignorance therein, should either farther or hinder their quiet and peaceable submission to them, but that it becomes them alwayes to acknowledge the Powers that are in present being, to bee of God. [Rulers de facto acknowledged as of God.]

And as it is a duty incumbent upon all Christians, to make supplications, Prayers, Intercessions, and giving of thanks for all that are in Authority; so they do accordingly with all their hearts acknowledge that they are bound to bless the God of heaven for that Peace and Liberty they do enjoy under the present Government, and still to pray for those that are in authority, that under them they may live peaceable and quiet lives in all godliness and honesty. [Thanks for liberty, prayer for rulers.]

And if any particular persons under the same form of Profession with them, shall at any time be found to act or speak any thing contrary hereunto (as it is possible there may in these times, as well as in the first times of the Gospel, be such found, as despise Dominion, and are not afraid to speak evil of Dignities), yet they greatly desire all men that heare and know any such thing, not to impute such miscarriages unto their way in which they walk, or unto the generality of persons engaged therein, but onely to the persons themselves so offending, as being such as either are, or deserve to be dealt withall for such disorderly walking.[2] [Baptist principles involve no anarchy.]

Nor do they know any ground for the saints, as such, to expect that the Rule and Government of the World should be put into their hands, untill that day in which the Lord Jesus shall visibly descend from Heaven in power and great glory, when indeed they verily believe, that according to the Scriptures, the Kingdoms of this World shall become the Kingdoms of the Lord and of his Christ, and that then the Kingdom, and Dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the [Fifth Monarchy not to be till the return of the Lord.]

[2] The same careful distinction between the General Assembly and particular persons of the same way of thinking was insisted on by J. C. Means about 1833. He was emphatic to some Unitarian friends that while most if not all of the separate churches might sympathize with them, yet the Assembly was not officially or as a whole committed to such opinions.

Saints of the Most High, But till then they rather expect it as their portion, patiently to suffer from the world, as the Scriptures direct them, and as the Saints usually have done, than anywise to attain the Rule and Government thereof.[3]

[Saints to be good active citizens.]

Nevertheless their opinion is, that though the Saints, as such, are not to expect an interest and share in the Government of the world, until the good day aforesaid; yet in the capacity of honest and faithfull men, they ought, when called thereunto, to yield their best assistance in and about the management of the Civill Government of Kingdoms or Commonweals.[4]

[Liberty desired to preach everywhere.]

And in as much as our Saviour Christ hath given this as one sign, not long preceding his next coming, saying, [5] This Gospell of the Kingdom shall be preached in all the world, for a Witness unto all Nations, and then shall the end come.[5] Their hope therefore is, that in these latter daies, at least for a time, God will, by the hands of such Civill Powers as shall favour the Saints, open a door of greater liberty to the Saints, for the spreading of the Gospell in the Nations of the World,[6] than usually hath been injoyed in times past. And do verily beleeve that that measure of liberty this way, which hath of late years been allowed the people of God, hath not

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[3] The Fifth-Monarchy party was very active in these days, and Cromwell had to take many steps to put down their riots or mutinies. The rising under Venner in 1660 was nothing new, but it did serve as a pretext for Charles to keep troops under arms, and it influenced the elections so that the Cavaliers were in an overwhelming majority. It is important to notice that while a few Baptists might be Fifth-Monarchists or Millenarians, there never has been any necessary connection between the two sets of opinions, and Fifth-Monarchists drew most of their adherents from Pædobaptists.

[4] This is in direct contradiction to the Dutch Anabaptists with whom the General Baptists were on otherwise friendly terms: compare a letter of Tookey to Hans de Ries in 1624, printed in Evans' *Early English Baptists*, II. 39. The Dutch kept up the tradition of the Swiss in 1527; Armitage, *History of the Baptists*, 951.

[5] This quotation is given in italics. It is taken from the new Royal Version of 1611, and shows that the popular Genevan Version was already losing ground. The Genevan had always been the version of the Presbyterians, and perhaps for that very reason the Baptists abandoned it the more readily. The Royal Version was sold in vast quantities at this time, when monopolies were infringed. John Field printed 20,000 copies of a pearl edition in 1653.

[6] This is wide enough to imply Foreign Missions. Roger Williams was doing a little among the natives in America, and in 1649 the Long Parliament had erected a Corporation for the Propagation of the Gospel in New England.

contributed a little (God being pleased therewith) towards those marvellous and unwonted Successes, which have been given to those who have been Instruments to procure the same.

Signed by some of the Messengers and Elders of the Baptized Churches, present at this meeting in London, for themselves and in the behalf of the respective Congregations to which they belong. [Signatures.]

| Messengers. | Elders. |
|---|---|
| Sam. Fisher.‡ | John Griffith |
| Will. Jefferie | Thomas Perrot |
| Nat. Roe | Will. Allen |
| Rich. Kingsnof | Tho. Lamb |
| James Sicklemore | George Haman |
| Matth. Caffin | John Parsons |
| John Wilson | Edm. Blundle |
| Ben. Morley | John Templeman |
| John Lupton | Tho. Astey |
| Abraham Clough | Stephen Dagnall |
| Tho. Munk | Rob. Thomson |
| John Hartnoll | [? John] Reeve. |
| John Foxwel | |

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But though there were some Government negotiations with the Dutch and the Baltic powers for mission work, they resulted in nothing. And there is no sign that the General Baptists at this stage seriously contemplated any such enterprise, though a century later they did send to South Carolina. Perhaps the fleet fitting out to attack the Spanish West Indies was in mind, as likely to open a way for missionaries. But perhaps the phrase "the nations of the world" is not to be taken seriously, or was understood much as the apostle Peter understood it till its meaning was forced on him at Cæsarea. The Baptists were at this time most active in Home Missions, both in England and in Rhode Island.

‡ For what is known about all these men prior to 1689, consult the lists in Introduction.

# YE GENNAREL AGREMENT OF YE ASSEMBLEY OF MESSENGERS ELDERS & BRETHREN METT TOGETHER AT LONDON YE 7th MONTH 1656.[1]

[1656, September.]

1. [Laying on of hands the test of communion.] It is Joyntly agreed by this Assembley that mixt Communion in breaking of bread wth psons denying laying on of hands is not Lawful: Rom. 6. 17 compair 16. 17. . . 2 thes 2. 15.3.6. 1 tim 6.3,4,5 cap. 1.3. 2 Joh. 9,10,11, compare heb. 6.1,2.&c

2. [Marriage out of communion unlawful.] It is by this Assembly agreed that Mixt Marrige is un Lawfull—gen 6.2,3,4, . . 26,34,35. . 27,46. . Cor. 6. 14. . Rom. 2. 14. comp. num. 25. 5,6,7,8, . . acts 15. 20, 28. . 1. cor 7.29.

3. [David's root is also David's offspring.] How is Jesus Christ Dauids Roote & ofspring. . Thus he yt was wth God & was God as he was such was Dauids Root. And he that was wt God and was God yt same was made flesh made of or Borne of a woman of ye seed of Dauid and so was Dauids ofspring Joh: 1.,1,2,14. . phi 2.6,7,8. . 1 Cor 15. 47. gal. 4.4. compr 1.3. heb 2.14,16. Joh. 3.13. . 6.49,50, 51,62,. acts 2.30. rom. 1.13.18. .22.26. 1 Joh. 4.2,3.

4. [Limited results of Adam's sin.] Adam lost by sin ye first life wt all ye benefitts therunto belonging and no more. gen. 2.17. . 3.19. . Rom 5.12.18. . 1 Cor 15.22.

5. [Limits of obedience to civil power.] The Church ought to behaue her selfe to ye present powers in all humility to do as they command or suffer as they inflict in matter ptaining to men willing to obey. and in things concerning Worshipe if it be by them commanded Contrary to Gods Law to suffer meekly Rom 13. 1 pet. 2.13, 14,15,16. . acts 4.9.

6. [Elders may not resign but may be deposed: officiate only in own church.] Elders or officers vnduely Chosen ought to be deposed & ye Church humbled for so chuseing And that no officer what so ever in ye Church being duly Chosen Can by no means Lay down his office neither may any Elder go from or leave

[1] Extracted from the minute book of the church at Bradburn and Sevenoaks, now in the British Museum, lettered, Additional Manuscript 36709. These minutes are on folios 30 and 31. A pencil note in the margin reads, "The earliest known proceedings of the G. B. Assembly W. H. B." i.e. W. H. Black, who was Secretary in 1848.

one Church to go to an other to officiate. there. except he be sent or vpon special occation sent for and spedily to Return to his Charge: acts 20.28.col 4. 17. 1 cor. 9.16. . 1 tim 4.14,15,16. .6.12,13,14,20. .1 pet 5.1,2,3.

7. [Churches to choose Messengers.] Messengers may not without the common Consent of ye Churchs Chuse Messengers 1, 23,26. . & 13. 3,14,23.

8. [Messengers and Elders form Presbytery.] Messengers & Elders being both apt to teach is ye presbittery of the Church & no other: 1 Tim. 3. Tit 1.

9. [Recourse to law permissible in last resort.] Saints oft[2] to suffer long & very much if posably to be at peace wth all men yet when all possible means hath been vsed: we Judge that ye Brethern may make vse of ye Common Law to recover their own with Mercy. heb. 12.14 Rom. 12. 18 & 13.

10. [Scriptural dealing with absentees or sinners.] It is agreed that when any Seperate or not Seperate if they be convicted of sin from ye Church and departe from ye faith of Christ that they should be (by two fitt Messengers[3] appointed & sent from the Church) declared against as incommunicable in things ptaineing to the worshipe of God and also not to be eaten with in common eating and this be and this to be Looked upon as the first admonition. matt 18.12. . 1 Cor 5.9,10,11, Tit. 3.11. . 2 Thess 3.6,14,15,. . 1 king 13.8,9,—pro: 29. 1. psal 50.17. . 68.21.

11. Moreover. that thos being under admonition should be again after ye excerciseing of patience toward them according to ye natour of ye offence decleared against by Agreement of ye Church they Remaing obstinate. and this to be looked upon as ye second Admonition yet not for bidding persons to admonish as they shall occasionally meete wt them. Tit. 3.1. . 2 Thess:3.15.

12. Moreover, it is agreed that such after their first & second admonition. should be Rejacted. that is to say such as kick against the counsel of God given by ye Church going on in the error of their ways should not be looked vpon as Brethren nor any way belonging to ye body so as ye Church hath any more to do to looke after them being such as are subverted and sineth being Condemed of themselves. Titt 3.10,11. . 1 Cor. 6.16,22. . heb 10.26,27,28,29. . heb 6.4,5,6,7,8. . Jude 12.

13. It is agreed that those three distinct proceedings be declared to ye offenders with all solemnity gravety & wisely at times sett apart for this purpose after perticular & plain discovery their errors.

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[2] Ought.

[3] The word is evidently not used here in the technical sense.

14. [Proviso for wedded couples.] It is agreed that in case of necessity as betwixt Man & wife members may eat common food with psons that are incommunicable in other things. matt 12.1 to ye 8. Jon. 7.22 23.

15. [Minority continuing fellowship with excommunicates to be excommunicated.] It is agreed that when any Member or Members shal take part wth obstinate offenders & will not Joyntly agree with ye Church to with draw that they should be alsoe declared against as Incommunicable. Except ye Church may through discerneing see that 'tis through their weakness & not vnderstand ye Right of ye business: that they countinance them: wh if it be then we beleive that there ought to be forbearance excecuted & means vsed farther to discover the Righteousness of ye proceedings. Judges. 19 & 20 capter . . pro 17.15. . Psal 50. 18

16. [Begging undesirable.] fforasmuch as we have considered that many have deceiveingly gone up and downe Requiering Contributions in their own behalfe: as well as ye practice of many otiers which may not properly be said to be deceivers yet theire practice subject to much scruple we doe here prefer our desiers for the preventing of thes things.

17. [Reckless speculation disorderly.] That every Congregation be exceeding carefull that persons do not leave theire proper Callings & vndertake such dealings as far exceeds their abillity to mannage. by means of wch it is evident many have been brought to great extremityes they going on wthout ye Churchs assent ther in. yet being in want Requier the assistance of ye Churches: which we do Judge to be disorderly walking and do by this declare or dislike of such practices & are resolved not to send assistance to psons so walking.

18. [Congregations to help needy cases.] That when any Member of a Congregation shall be in want Judged by them to be an object of pitty & themselves not able without some great & more than ordinary disinableing of them selves to communicate to his want that they then shall send a suffishent testimony thereof to ye next Congregation that is to say by a Messenger[3] appointed for that purpose that is known to the next Congregation except ther may be a letter genl subscribed with such hands wch

[Page 31.] *which may be certainly known to that to that congregation and so that Congregation to ye next and so to as many as that Congregation to whom ye pson in want belongs vnto shal think fitt in which time ye pson in want may follow his occasions and not bring himself in greater extremity by his going up and down neglecting his calling.

Thes things we ye Messengers & Elders being mett

together haveing obtained mercy of ye Lord do desire to present to ye Congregations of all as haue a desier to walke in ye order of ye Gospel of Jesus. whom we intreat & beseech in ye bowels of Loue that you would seriously consider & examine them by ye Scriptures of truth & compare them & ye ways together and ye good Lord break open the fountain of ye great deepe of ye Mistry of Godliness to yo & us that we[4] wth you may walk in all well pleasing & Righteousness serveing the Lord in due order, and as you finde truth here so owne, & entertain & practice it And ye grace of our Lord be wth yr Spirits farwell.

| Messengers | Elders |
|---|---|
| William Jeffery‡ | John Griffith |
| Matthew Caffyn | Thomas Parrott |
| Clement Lander | John Wood |
| Benjamin Morley | William Spence |
| Thomas Moncke | Thomas Clarke |
| John Hartnoll | George Hamon |
| Joseph Wright | Leonard Hadock |
| John Miller | Nicholas Crosse |
| Abraham Pinckhorne | |
| John Wheeler | |

[4] This word is interlined in the original.

# A BRIEF CONFESSION OR DECLARATION OF FAITH:—

Set forth by many of us, who are (falsely) called ANA-BAPTISTS, to inform all Men (in these dayes of scandal and reproach) of our innocent Belief and Practise; for which we are not only resolved to suffer Persecution, to the loss of our Goods, but also Life itself, rather than to decline the same.

Subscribed by certain Elders, Deacons, and Brethren, met at "London," in the first Month (called "March," 1660) in the behalf of themselves, and many others unto whom they belong, in "London," and in several Counties of this Nation, who are of the same Faith with us.

"After the Way which men call Heresie, so worship we the God of our Fathers; Believing all things which are written in the Law, and in the Prophets," Acts 24. 14.— London — Printed by G.D. for "F. Smith," at the "Elephant and Castle," near Temple-Barr, 1660.

[1660, March.] The minutes of 1660 as a whole are not extant, but an Assembly was held in March, which approved a Confession published on the fifteenth day, according to an endorsement by Thomason, the collector of all printed matter [Original.] at that time. This Confession is therefore printed here from a copy of that date, in the Angus Collection at Regent's Park College.

[Grantham.] It was reaffirmed at another Assembly in 1663, whose minutes also are lost. It was edited in 1678 by Thomas Grantham, who added a few explanatory supplements which were approved in the Assembly of 1691. He also made several trifling variations, some for grammar, some to tone down obnoxious assertions, especially omitting matters referring to the events of 1660. All these are noted here with the symbol G. His testimony of many of the ancient writers of Christianity is not reproduced in text or notes, nor variations in mere spelling, nor his additional scripture references.

[Crosby.] A reprint of 1691 came into the hands of Crosby, who in 1739 placed the Confession as appendix to his second volume. Apparently he conflated the two texts, and it does not seem worth while to indicate his variations. Still [Underhill.] less is it needful to indicate the much greater variations in Dr. Underhill's edition of 1854, whose source is not acknowledged.

Italics are used freely in the original; the words so italicised are here placed between " ", as most, though not all, of the passages are scriptural quotations.

A Brief | Confession | or | Declaration of Faith,[1] | Set out by many of Us, who are (falsely) called "Ana-baptists," to inform all men (in these days of scandal and reproach) of our innocent Belief, and Practice: for which we are not resolved to suffer persecution, to the loss of our Goods, but also life it self, rather then to decline the same.

I. [God.] We Believe and are verily confident, that there is but one God the Father, of whom are all things, [2]from everlasting to everlasting,[2] glorious, and unwordable[3] in all his Attributes, 1 *Cor.* 8. 6. *Iza.* 40. 28.

II [Man.] That God in the beginning made Man "Upright," and put him [4]into a state and condition of Glory,[4] without the least mixture of misery, from which he by "transgression" fell, and so came into a miserable and mortal estate, subject unto[5] the first death, *Gen.* 1. 31. *Eccles.* 7. 29. *Gen.* 2. 17, 3. 17, 18, 19.

III. [Christ.] That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin "Mary"; [6]yet as truly "Davids" Lord, and "Davids" root, as "Davids" Son, and "Davids" Off-spring,[6] *Luke* 20. 44. *Revel* 22. 16. whom God freely "sent into the World" (because of his great love unto the World) who as freely "gave himself a ransome for all," 1 *Tim* 2. 5, 6. "tasting death for every man," Heb. 2. 9. "a propitiation for our sins; and not for ours only, but also for the sins of the whole World," 1 John 2. 2.

IV. [All may be saved.] That "God is not willing that any should perish, but that all should come to repentance," 2 Pet. 3. 9. "and the knowledge of the truth, that they might be saved," 1 Tim. 2. 4. For which end[7] Christ hath commanded, that the Gospel [8](to wit, the glad tydings of remission of sins) should[8] be preached

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[1] For the remainder of this heading, Grantham substituted in 1678:—set forth by an Assembly of Messengers, Elders and Brethren of the Baptized Churches, An. 1663. Whereunto is Added, A few Explanatory Supplements; and the Testimony of many of the Ancient Writers of Christianity.

[2] G omits

[3] G: unsearchable

[4] G: into a state of Glory [of an earthly Paradisical nature]

[5] G: to

[6] G: Being the true Lord and root of David, and also his son and offspring according to the flesh,

[7] G: cause

[8] G omits

to every creature, *Mark* 16. 15. [9]So that no man shall eternally suffer in Hell[10] (that is, the second death)[10] for want of a Christ that dyed for them,[11] but as the Scripture saith, for "denying the Lord that bought them," 2 *Pet.* 2. 1. or because they "believe not in[12] the name of the only begotten Son of God," *John* 3. 18. Unbelief therefore being the cause why the just and righteous God, will condemn the children of men; it follows against all contradiction, that all men at one time or other, are put into such a capacity, as that (through the grace of God) they may be eternally saved, *John* 1. 7. *Acts* 17. 30. *Mark* 6. 6. *Heb.* 3. 10, 18, 19. 1 *John* 5. 10. *John* 3. 17.

V. [Ordination.] That such who first orderly comes into, [13]and are brought up in the School of[13] Christs Church, and waiting there, comes[14] to degrees of Christianity, rightly qualified, and considerably[15] gifted by Gods Spirit; ought to [16]exercise their gifts not only [16] in the Church [17]but also[17] (as occasion serves) to preach to the World (they[18] being approved of[19] by the Church so to do) *Acts* 11. 22, 23, 24. *Acts* 11. 19, 20. and that[20] among such some are to be chosen by the Church, and ordained by Fasting,[21] Prayer, and Laying on of Hands, for the work of the Ministry, *Acts* 13. 2, 3. *Acts* 1. 23. Such so ordained, [22](and abiding faithful in their work)[22] we own as Ministers of the Gospel; but all such who come not first to repent of their sins, believe on the Lord Jesus, and so "Baptized" in his name for the[23] remission of Sins, but are only brought up in the Schools of humane learning, to the attaining humane arts, and variety of languages, with many vain curiosities of speech, 1 *Cor.* 1. 19, 21. 2. 1, 4, 5. seeking rather the gain of large revenues, then the gain of souls to God: such [24](we say)[24] we utterly deny, [25]being such as[25] have need rather to be taught themselves, than fit to teach others, *Rom.* 2. 21.

VI. [Justification.] That the way set forth by God for men to be justified in, is by faith in Christ, *Rom.* 5. 1.

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[9] G inserts: To wit the glad tidings of remission of sins:
[10] G omits
[11] G: him
[12] G: on
[13] G omits
[14] G: attains
[15] G: competently
[16] G: teach
[17] G: and
[18] G omits
[19] G omits
[20] G adds: from
[21] G adds: and
[22] G omits
[23] G omits
[24] G omits
[25] G: for that they

That is [26]to say,[26] when men shall assent to the truth of the Gospel, believing with all their hearts, that there is remission of sins, and eternal life to be had in Christ.

And that Christ [27]therefore is most[27] worthy their constant affections, and subjection to all his Commandements,[28] and therefore resolve with purpose of heart so to[29] subject unto[30] him in all things, and no longer unto[30] themselves, 2 *Cor.* 5. 15.

And so, shall (with godly sorrow for the sins past) commit themselves to his grace, confidently depending upon him for that which they believe is[31] to be had in him: such so believing are justified from all their sins, their faith shall be accounted[32] for righteousness, *Rom.* 4. 22, 23, 24. *Rom.* 3. 25, 26.

VII. [The Holy Spirit.]

That there is one holy Spirit, the pretious gift of God, freely given to such as "obey him," *Ephes.* 4. 4. *Acts* 5. 32 that thereby they may be throughly sanctified, and made able (without which they are altogether unable) to abide stedfast in the faith, and to honour the Father, and [33]his Son Christ,[33] the Author and finisher of their faith; 1 *Cor.* 6. 11. There are three that bear record in Heaven, the Father, the Word, [34]the holy Spirit,[34] and these three are one; which Spirit [35]of promise[35] such have not yet[36] received, (though they speak much of him) that [37]are so far out of "Love, Peace, Long-suffering, Gentleness, Goodness, Meekness, and Temperance," (the fruits of the Spirit, Gal. 5. 22, 23.) as that they[37] breathe out much[38] cruelty, and great envy against the Liberties, and peaceable living of such, as are not of their judgment, though holy as to their conversations.

VIII. [Election.]

That God hath even before "the foundation of the World chosen" (or elected) "to eternal life, such as believe," and so are in Christ, *John* 3. 16. Ephes. 1. 4, 2 Thes. 2. 13. yet confident we are, that the purpose of God according to election, was not in the least arising from fore-seen faith in, or works [39]of righteousness[39] done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so "it is of him that calleth," *Rom.* 9. 11. whose purity

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[26] G omits
[27] G: is therefore
[28] G: commands
[29] G adds: be
[30] G: to
[31] G omits
[32] G: counted unto them
[33] G: the Son
[34] G: and the holy Ghost
[35] G omits
[36] G omits
[37] G omits
[38] G omits
[39] G omits

and unwordable holiness, cannot admit of any unclean person (or thing) to be in his presence, therefore his decree of mercy reaches only the godly man, whom (saith "David") God[40] "hath set apart for himself," Psal. 4. 3.

IX. [Only the ungodly ordained to condemnation.] That men not considered simply as men, but[41] ungodly men, "were of old ordained to condemnation, [42]considered as such, who turn the grace of God into wantonness, and deny the only Lord God, and our Lord Jesus Christ, Jude 4. God indeed sends a strong delusion to men, that they might be damned; but we observe that they are such (as [43]saith the Apostle) that[43] "received not the love of the truth, that they might be saved," 2 Thes. 2. 10, 11, 12. and so the indignation and wrath of God, is upon "every soul" of man that doth "evil," (living and dying therein,) "for there is no respect of persons with God." Rom. 2. 9, 10, 11.

X. [Infants not eternally liable for Adam's sin.] That all Children dying in Infancy, having not actually transgressed against the Law of God in their own persons, are only subject to the first death, which comes upon them by[44] the sin of the first "Adam," from[45] whence they shall be all[46] raised by the second "Adam"; and [47]not that any one[47] of them [48](dying in that estate)[48] shall suffer[49] for "Adams" sin, [50]eternal punishment in Hell, (which is the second death)[50] "for of[51] such belongs the kingdome of Heaven,"[52] 1 Cor. 15 22. Mat 19.14. not daring to conclude with that uncharitable opinion of others, who though they plead much for the bringing of children into the visible Church here on earth by "Baptisme," yet nevertheless by their Doctrine that Christ dyed but for some, shut a great part of them out of the Kingdome of Heaven for ever.

XI. [Baptism.] That the right and only way [53]of gathering[53] Churches, (according to Christs appointment, *Mat.* 28. 19, 20.) is first to teach, or preach the Gospel, *Mark* 16. 16. to the Sons and Daughters of men; and then to Baptize [54](that is in English to Dip)[54] in the name of the Father, Son, and holy Spirit,[55] or in the name of the Lord Jesus Christ; such only [56]of them.[56]

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[40] G: he
[41] G adds: as
[42] G adds: and
[43] G omits
[44] G: for
[45] G omits
[46] G omits
[47] G: none
[48] G omits
[49] G adds: eternal death
[50] G omits
[51] G: to
[52] G: God. (The article ends here in Grantham.)
[53] G: to gather
[54] G: (in English Dip) in water
[55] G: Ghost
[56] G omits

as profess "repentance towards God, and faith towards our Lord Jesus Christ," Acts. 2. 38. Acts. 8. 12. Acts 18. 8. And as for [57]all such[57] who preach not this Doctrine, but instead thereof, that Scriptureless thing of Sprinkling [58]of Infants ("falsly called Baptisme")[58] whereby the pure[59] "word of God is made of no effect," and the[60] new Testament way of bringing in[61] Members, into the Church by regeneration,[62] cast out; when as[63] the bond-woman and her son, [64]that is to say,[64] the old Testament-way [65]of bringing in Children to[65] the Church [66]by generation,[66] is cast out, as saith the Scripture, *Gal.* 4. 30, 22, 23, 24. *Mat.* 3. 8, 9. [67]all such we utterly deny, forasmuch as we are[67] commanded to "have no fellowship with the unfruitful works of darkness, but rather to reprove them," Ephes. 5. 11.

That it is the duty of all such who are believers "Baptized," to draw nigh unto[68] God in submission to that[69] principle of Christs Doctrine, to wit, Prayer and Laying on of Hands, that they may receive the [70]promise of the holy[70] Spirit, *Heb.* 6. 1. 2. *Acts* 8. 12, 15, 17. *Acts* 19. 6. 2 *Tim.* 1. 6, whereby they may "mortifie the deeds of the body," Rom. 8. 13. and live in all things answerable to their professed intentions, and desires, even to the honour of him, "who hath called them out of darkness into his marvellous light." XII. [Laying on of hands.]

That it is the duty of such who are constituted as aforesaid, to "continue stedfastly in Christs and the Apostles Doctrine, and assembling together, in fellowship, in breaking of Bread, and Prayers," Acts 2. 42. XIII. [Church fellowship.]

That although we thus declare for the primitive way, and order of constituting Churches, yet we verily believe, and also declare, that unless men so professing, and practising the [71]forme and order[71] of Christs Doctrine, shall also beautifie the same with a holy and wise conversation, in all godliness and honesty; the profession of the visible form will be rendered to them of no effect; "for without holiness no man shall see the Lord," Heb. 12. 14. Isa. 1. 11, 12, 15, 16. XIV. [Holy living.]

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[57] G: those
[58] G: Infants
[59] G omits
[60] G: a
[61] G omits
[62] G adds: is
[63] G: whereas
[64] G: viz.
[65] G: in bringing Infants into
[66] G omits
[67] G: Such we deny, being
[68] G: to
[69] G: the fourth
[70] G: promised
[71] G: Order and Form

XV. [Elders or Pastors.] That the Elders or Pastors which God hath appointed to oversee, and feed his Church (constituted as aforesaid) are such, who first being of the number of Disciples, shall in time appear to "be vigilent, sober, of good behavour, given to hospitality, apt to teach," &c. "not greedy of filthy lucre" [72](as too many National Ministers are)[72] "but patient; not a brawler, not covetous," &c. and as such chose, and ordained to office (according to the order of[73] Scripture, *Acts* 14. 23.) who are to feed the flock with meat in due season, and in much love to rule over them, with all care, seeking after[74] such as go astray; but [75]as for all such who[75] labour to feed themselves with the fat, more than to feed the flock, *Ezek.* 34. 2, 3. [76]Seeking more after theirs, than them, expresly contrary to the practise of the Ministers of old, who said, "we seek not yours, but you," 2 *Cor.* 12. 14.[76] All such we utterly deny, and[77] hereby bear our continued Testimony against them,[78] as such whom the Prophets of old bore Testimony against, *Ezek.* 34.

XVI. [Voluntary support.] That the Ministers of Christ, that[79] have freely received from God,[80] ought freely to Minister to others, 1 *Cor.* 9. 17. and that [81]such who[81] have spiritual things, freely [82]Ministered unto[82] them, ought freely to communicate necessary things to the Ministers, (upon the account of their charge) 1*Cor.* 9 11. *Gal.* 6. 6. And as for Tyths, or any forced Maintenance, we utterly deny to be the Maintenance of Gospel Ministers.

XVII. [Discipline.] That the true Church of Christ, ought after the first and second admonition, to reject all Hereticks, *Titus* 3. 10, 11. and in the name of the Lord to withdraw from all such, as profess the way of the Lord, but walks disorderly in their conversations, 2 *Thes.* 3. 6. or [83]any wayes[83] causes divisions or offences, contrary to the Doctrine (of Christ) which they have learned,[84] *Rom.* 16. 17.

XVIII. [Falling from grace.] That such who are true Believers, even Branches in[85] Christ the Vine, (and that in [86]his account,[86] whom he exhorts to abide in him, *John* 15. 1, 2, 3, 4, 5.) or such who have

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[72] G omits
[73] G adds: the
[74] G omits
[75] G: such as
[76] G: &c.
[77] G adds: do
[78] G ends here
[79] G: which
[80] G: Christ
[81] G: they which
[82] G: administred to
[83] G: which
[84] G: received
[85] G: of
[86] G: the account of Christ

charity out of a pure heart, and of a good conscience, and of Faith unfeigned, 1 *Tim* 1. 5. may nevertheless for want of watchfulness; swerve and turn aside from the same, *vers* 6, 7. and become [87]as withered[87] Branches, cast into the fire and burned, *John* 15. 6. But such "who add unto their Faith Vertue, and unto Vertue Knowledge, and unto Knowledge Temperance," &c. 2 Pet. 1. 5, 6, 7. such "shall never fall," [88]vers. 8, 9, 10, 'tis impossible for all the false Christs, and false Prophets, that are, and are to come, to deceive such,[88] for they are "kept by the power of God, through Faith unto Salvation," 1 Pet. 1. 5.

XIX. [Relief of poor saints voluntary, through Deacons.]

[89]That the poor Saints belonging to the Church of Christ, are to be sufficiently provided for by the Churches, that they neither want food or rayment, and this by a free and voluntary contribution, (and not of necessity, or by the constraint or power of the Magistrate) 2 *Cor.* 9. 7. 1 *Cor* 8. 11, 12. and this through the free and voluntary help of the Deacons, (called Overseers of the poor) being faithful men, chosen by the Church, and ordained by Prayer and Laying on of Hands, to that Work, *Acts* 6. 1, 2, 3, 4, 5, 6. So that there is no need in the Church of Christ, of a Magisterial compulsion in this case, as there is among others, who being constituted in a fleshly and generational way, are necessitated to make use of a carnal sword, to compel even a small, mean, and short Maintenance for their poor; when as many other Members of their Churches can and do part with great and large Sums of Money, to maintain their vain fashions, Gold, Pearls, and costly Array, which is expresly contrary to the Word of God, 1 *Tim* 2. 9, 10. 1 *Pet* 3. 3. Alas, "what will such do when God riseth up, and when he visiteth, what will they answer him?" Job. 31. 14

XX. [Resurrection.]

That there shall be (through Christ who was dead, but is alive again [90]from the dead[90]) a Resurrection of all men from the graves of the Earth, *Isa.* 26. 19 both the just and

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[87] G: dead

[88] G omits

[89] G condenses:—That the Churches of Christ ought by free contribution, to relieve the necessities of the poor Saints, and not as being thereto compelled by the Magistrate. And for the distribution of such charitable Contributions, God hath appointed a Ministry of Deacons, faithful men, chosen by the Church, and ordained by Prayer and Laying on of Hands to that work, &c. (Ends here).

[90] G omits

the[91] unjust, *Acts* 24. 15. that is, the fleshly bodies of men, sown into[92] the graves of the earth, corruptable, dishonourable, weak, natural, (which so considered cannot inherit the Kingdome of God) shall be raised again, incorruptable, in glory, in power, spiritual, and so considered, the bodies of the Saints, (united again to their spirits) which here suffer for Christ, shall inherit the "Kingdome,[93] raigning" together with Christ, 1 *Cor* 15, 21, 22, 42, 43, 44, 49.

XXI. [Judgement.] That there shall be after the Resurrection from the graves of the Earth, "An eternal Judgement," at the appearing of Christ, and his Kingdome, 2 *Tim.* 4. 1. *Heb* 9. 27. at which[94] time of judgement which is unalterable, and irrevocable, "every man shall receive according to the thing done in his[95] body," 2 Cor. 5. 10.

XXII. [Reign of Christ and His Saints.] That the same Lord Jesus who shewed himself alive after his passion, by many infallible proofs, *Acts* 1. 3. which was taken up from the Disciples, and carried up into Heaven, *Luke* 24. 51. "Shall so come[96] in like manner as he was seen go into Heaven," Acts 1. 9, 10, 11. [97]"And when Christ who is our life shall appear, we shall also appear with him in glory," *Col.* 3. 4. For then shall he be[97] King of Kings, and[98] Lord of Lords, *Rev.* 19. 16. for the Kingdome is his, and he is the[99] Governour among the Nations, *Psal.* 22. 28. and[100] King over all the earth, *Zech* 14. 9. "and we[101] shall raign (with him) on the Earth," Rev. 5. 10. the Kingdomes of this World, [102](which men so mightily strive after here to enjoy)[102] shall become the Kingdomes of our Lord, and[103] his Christ, *Rev.* 11. 15.[104] for, "all is yours," (O ye that overcome this world) "for ye are Christs, and Christ is Gods," 1 Cor. 3. 22, 23. "For unto the Saints shall be given the Kingdome, and the greatness of the Kingdome, under" (mark that) "the whole Heaven," *Dan.* 7. 27. Though (alas) how many men be scarce content that the Saints should have so much as a being among them; but when Christ shall appear,

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[91] G omits
[92] G: in
[93] G adds: of God
[94] G omits
[95] G: this
[96] G adds: again
[97] G: so he is (and shall appearto be)
[98] G omits
[99] G omits
[100] G: yea
[101] G: his Saints
[102] G omits
[103] G adds: of
[104] G replaces the rest of the article by:—and when Christ, who is our life shall appear; then shall we (that is to say) His faithful servants appear in Glory with Him, &c.

then shall be their day, then shall be given unto them power over the Nations, to rule them with a Rod of Iron, *Rev.* 2. 26, 27. then shall they receive a Crown of life, which no man shall take from them, nor they by any means turned, or overturned from it, for the oppressor shall be broken in pieces, *Psal.* 72. 4. and their now vain rejoycings turned into mourning, and bitter Lamentations, as 'tis written, *Job* 20. 5, 6, 7. "The triumphing of the wicked is short, and the joy of the Hypocrite but for a moment; though his excellency mount up to the Heavens, and his head reach unto the clouds, yet shall he perish for ever, like his own dung; they which have seen him, shall say, where is he?"

That the holy Scriptures is the rule whereby Saints both in matters of Faith, and conversation are to be regulated, they being able to make men wise unto[105] salvation, through Faith in Christ Jesus,[106] profitable for Doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works, 2 *Tim.* 3. 15, 16, 17, *John* 20. 31. *Isa.* 8. 20. XXIII. [Scripture authoritative.]

That it is the will, and mind of God (in these Gospel times) that all[107] men should have the free liberty of their own CONSCIENCES in matters of Religion, [108]or Worship,[108] without the least [109]oppression, or persecution, as simply upon that account; and that for any in Authority otherwise to act, we confidently beleive is expresly contrary to the mind of Christ, who requires[109] that whatsoever men would that others should do unto[110] them, they should even[111] do unto[111] others, *Mat.* 7. 12. and that the Tares, and the Wheat should grow together in the field (which is the world) untill the harvest (which is the end of the world,) *Mat.* 13. 29, 30, 38, 39. XXIV. [Liberty of Conscience.]

We believe that there ought to be civil Magistrates in all Nations, "for the punishment of evil doers, and for the praise of them that do well," 1 *Pet.* 2. 14. and that all wicked lewdness, and fleshly filthiness, contrary to just and wholesome (Civil) Laws, ought to be punished according to XXV. [Magistracy.]

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[105] G: to
[106] G ends here
[107] G omits
[108] G omits
[109] G: persecution on that account—Seeing Christ teacheth
[110] G: to
[111] G: so do themselves to

the nature of the offences; and this without respect of any[112] Persons, Religion, or profession whatsoever; and that we and all men are obliged by Gospel rules, to be subject to the higher Powers, to obey Magistrates, *Tit.* 3. 1. " and[113] to submit to every Ordinance of man, for the Lords sake," [114]as saith *Peter* 2. 13.[114] But in case the Civil Powers do, or shall at any time impose things about matters of Religion, which we through conscience to God cannot actually obey, then we [115]with *Peter* also do[115] say, that [116]we ought (in such cases)[116] to obey God rather than men; *Acts* 5. 29. and accordingly do hereby declare our whole, and holy [117]intent and purpose,[117] that (through the help of grace) we will not yield, nor (in such cases) [118]in the least actually obey them;[118] yet humbly purposing (in the Lords strength) patiently to suffer whatsoever shall be inflicted upon us, for our conscionable forbearance.[119]

[This Confession scriptural.] These things (O ye Sons and Daughters of Men) we verily believe to be the Lords will and mind, and therefore cannot but speak, and if herein we differ from many, yea from multitudes, from the learned, the wise and prudent of this World, we (with *Peter* and *John*) do herein make our Solemne, and serious appeale, namely, " whether it be right in the sight of God, to hearken unto men " (of a contrary perswasion) " more than unto God "? Oh let the judicious, judge righteous judgement! *Acts* 4. 19, 20.

[These truths experimentally blessed.] And in the beleife and practise of these things, (it being the good old Apostolical way) our souls have found that rest, and soul-peace, which the world knows not, and which they cannot take from us; of whom then should we be afraid? " God is become our strength, our light, our salvation; therefore," are we resolved (through grace) to seal the truth of these things in way of suffering persecution, not only to the loss of our goods, freedomes, or liberties, but with our lives also (if called thereunto.)

[Slanders as to armed rebellion denied.] Moreover we do utterly, and from our very hearts, in the Lords fear, declare against all those wicked, and divillish reports, and reproaches, falsly cast upon us, as though some

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[112] G omits
[113] G omits
[114] G omits
[115] G omits
[116] G: in such cases we ought
[117] G: purpose or intent
[118] G: obey actually
[119] G ends here

of us (in & about the City of "London") had lately GOTTEN KNIVES, HOOKED KNIVES, & the like, & great store of Arms besides what was given forth by order of Parliament, intending to cut the throats of such as were contrary minded to us in matters of Religion, and that many such KNIVES, and Armes, for the carrying on some secret design, hath been found in some of our houses by search; we say, from truth of heart, in the Lords fear, that we do utterly abhor, and abominate the thoughts thereof, and much more the actions; and do hereby challenge both City, and Country (in our innocency herein) as being not able to prove the things whereof they accuse us; and do for evermore declare the Inventors of such reports, to be lyers, and wicked devisers of mischeife, and corrupt designs: God that is above all will justifie our innocency herein, who well knows our integrity, in what we here declare, the Lord lay it not to their charge.

In the time of building the decayed House of "God," Sanballat and Tobiah, ("wicked Counsellors) hired" Shemaiah "to make good" Nehemiah "afraid"; and labored against him, that they might have "matter for an evil report," that they might reproach him, and hinder the building of the house of God, Neh. 6. 12. "For I have heard (saith the Prophet) the defaming of many; report, say they, and we will report it," Jer. 20. 10. ["O God, strengthen my hands."]

Subscribed by certain Elders, Deacons and Brethren met at "London," in the first Month (called "March," 1660.) in the behalf of themselves, and many others unto whom they belong, in "London," and in several Counties of this Nation, who are of the same Faith with Us. [Signatures.]

| | | |
|---|---|---|
| Joseph Wright,‡ | Matthew Caffen, | John Claton, |
| William Jeffery, | Samuel Loveday, | Thomas Seele, |
| Thomas Monck, | John Parsons, Senior, | Michaiel Whiticar |
| John Hartnoll, | Thomas Stacy, | Giles Browne, |
| Benjamine Morley, | Edward Stanley, | John Wells, |
| Francis Stanley, | Jonathan Gennings, | Stephen Torie, |
| George Hammon, | John Hammersly, | Thomas Lathwel, |
| William Smart, | William Russel, | William Chadwel, |
| John Reeve, | Joseph Keeich, | William Raph, |

| | | |
|---|---|---|
| Thomas Parrot, | Nicholas Newberry, | Henry Browne, |
| John Wood, | Samuel Lover, | William Paine, |
| Francis Smith, | George Wright, | Richard Bowin, |
| Edward Jones, | John Parsons, Junior, | Thomas Smith, |
| Humphrey Jones, | | |

THE END

The Confession was revised about forty years later by Joseph Hooke, of Hackenby, Messenger in Lincolnshire, at the request of the General Association. But his revision won so little acceptance that no copy is known.

Between 1660 and 1664, the Government was busy suppressing the Presbyterians, and the Baptists escaped much notice, except that those who preached or practised sedition were dealt with under the ordinary laws. Charles was so tolerant, when he could act apart from the Cavalier Parliament, that he actually gave a charter to Rhode Island on the lines drafted by Roger Williams, under which the Six-principle Baptists developed there greatly. So there was no difficulty in holding an Assembly in 1663, which ratified the foregoing Confession. But in 1664 a new Conventicle Act was passed, strengthening the Act of Elizabeth, and rendering all religious meetings of more than four people illegal, unless they were in accordance with the practice of the Church of England. During the three years for which it was passed, no Assembly could meet openly, so probably none was held till 1668. The decision of 1656 as to marriage was then considered, reiterated, and expanded. It was often referred to with approval, and a citation from the minutes of 1668 was embodied in the minutes of 1704, where it will be found in the spelling of 1718. From that citation it is edited here into modern form.

## AGREEMENT OF ASSEMBLY

## HELD THE FOURTH DAY OF THE THIRD MONTH, 1668 [1668, May 4.]

## IN THE CITY OF LONDON

. . . . . [Concerning Marriage, it is agreed]

1. [Scriptural definition of a believer.] that the general estimation that the Scriptures make of a Believer and Unbeliever is, that he is or is not a member of the visible Church of Christ.

2. [Marriage with an unbeliever a sin, even after repentance.] For a Believer to marry an Unbeliever is a sin against the law of God; and for those so married yet to live together as man and wife when repented of, is a sin.[1]

3. [The sin not fornication] It is agreed that I shall not call it Fornication, to the trouble of my brother; nor he say It is not fornication, to trouble me.

4. [but marrying out of the Church] It is agreed that the sin before mentioned shall be called a Marrying out of the Lord or out of the Church, according to the sense intended in the first proposition.

5. [and deserves excommunication] That a Believer marrying with an Unbeliever as aforesaid, contrary to the law of God and the declared judgment of the Church or his own agreement, ought to be withdrawn from.

6. [but as separation is hardly to be required, true repentance may be accepted provisionally.] As touching such persons who marry out of the Church, we propose our judgment in order to a general agreement that their separation one from another, all circumstances considered, may not be safely required of them. Wherefore there remain only two ways, to wit, Either that we must accept of their unfeigned repentance, Or else have them in the excommunicated estate, both which seem to be attended with great straits. Yet we propose this as the best expedient in our judgment, knowing that it is better to incline to mercy than severity, namely;—To accept of such repentance as

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[1] This at first sight tempts a further textual emendation, but paragraph six confirms this reading, harsh though the second case may seem.

the reality thereof may not be questioned by any circumstances attending: Until such time as you shall farther direct us in the case.[2]

In 1670 a third Conventicle Act was passed, reviving the former restrictions and making them permanent. This remained the law till 1811, when the General Baptists took part in an agitation which brought about the repeal. Of course Assemblies became again illegal, but in practice the operation of the Act was suspended four times. First in 1672 Charles issued a Declaration of Indulgence which gave breathing-space for a year. Then attention was diverted from Baptists when the excitement as to the "Popish Plot" was at its height, 1678–1681. Again James issued Declarations of Indulgence in 1686 and 1687. And finally in 1689 the Toleration Act provided (1) that those who would take certain oaths and make a declaration, all consonant with Protestant principles, might meet freely with unbarred doors; (2) that those who would also sign certain of the XXXIX. Articles might also act as ministers and be exempt from liability to certain civic duties. Therefore it was possible to hold Assemblies in 1672, 1678–81, 1686 onwards: indeed Grantham wrote in 1671 and 1678 as if they were being held regularly, though his language is ambiguous. We have allusions to meetings held apparently in 1677, at Aylesbury shortly before 1686, in 1686, in 1687; but not even extracts from their minutes are extant. With 1689 a new legal era set in, and there was therefore reason for beginning the ensuing compilation with that date. Critical questions connected with the First Assembly Book are discussed in the Introduction, II. i.

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[2] The matter was frequently brought up, as this last clause contemplates. But for many years these decisions were reiterated. This strictness of discipline was perhaps a legacy from the continental Anabaptists, but was not without parallel in the proceedings of the Presbyterians and of most Puritans; when, however, applied to enforce endogamy within the narrow limits of the Six-Principle Baptists, it did on the one hand keep a succession so that the same family can be traced for generations, but it also drove out all who would not submit to it, and thus contributed to weaken the body.

# PROCEEDINGS[1]

OF THE

# GENERAL ASSEMBLY

OF THE

## GENERAL BAPTIST CHURCHES IN ENGLAND

FROM 1689 TO 1728.

VOL. I.

The 21st Day of the 3rd Month Anno 1689 [Page 1.]

1 The title here printed is written on the outside of a comparatively modern loose cover, at the top of which appears the following note:—"See 'Proceedings,' 1815 (printed copy) p. 9." At the foot is another memorandum:—"(The First Assembly Book)." On the inside of the loose cover are some pencil memoranda by a late student, roughly summarising the leading contents. Also a note:—"This Book belongs to the G. B. Assembly's Chest, at Worship Street, or Mill Yard. W. H. Black, Joint Secretary, 1848."

A marbled paper cover follows, apparently the original. Then come two blank leaves, on the reverse of the first being a second title:—"RECORDS OF THE GENERAL BAPTISTS' GENERAL ASSEMBLY, Meeting yearly at Worship Street, LONDON. W. H. Black Joint Secretary." On the reverse of the second leaf is a note, manifestly made after the change of style in chronology and spaced as follows:—"The first Assembly this Book gives acct. of was held March [really May] 21st 1689.

The last inserted or entered 1728 the last was held Septem 13. 1728—The first 1689

So that this book contains the Assembly Business for 39 years." A later entry by another hand corrects:—"N.B. The months are reckoned fm March which is ye first month."

The records begin on the third leaf, numbered 1 by the original compiler, whose numbering is placed in the margin throughout this edition. A different pencil numbering by a late student has been ignored here.

Benjn. Dobels 1763.[2]

[1689, May 21.] A Generall Meeting of the Messengers Elders and Brethren of the Baptized Believers of the Generall faith and constituted according to the six principles of the Doctrine of Christ in a Church Capacity in many parts of this Nation was holden in the City of London wherein was considered & Agreed as followeth.

[The Assembly.] The first thing Debated was the power by which Generall Conventions or Assembly were Called & it was conceived & by the Majority concluded that seeing no Church has Superiority in this Case the power of such Convening is Devised from the word of God & particularly from the 15th of the Acts of the Apostles And that wch. gives being to our psent Assembly is the Necessity we find of it & the Agreemt. of the persons Concerned to Convene for the Help of all Churches whom they do represent and then the names of the representatives being recorded The Assembly proceeded to the Consideracon of Diverse Letters sent from the Churches in severall Counties In which one great request was how they should Demeane themselves towards those who have Marryed or shall Marry out of the Bounds of the Comunion of the Baptized Churches.

[Convened through the necessity and agreement of the Churches.]

[1.] [Marriage to be only between members of Baptist Churches.]

This Matter therefore was Largely Debated the 22nd Day Instant & as far as wee were Capable all endeavours Used to find out some Larger Bounds than the said Comunity for the Marriage of such as are of the said Comunity but none could be found for Marriage be Gods ordinance and honourable amongst all men yet he has been pleased in all Dispensations to pscribe Lymitts to his Church So as the Persons to be Married cannot with safety go beyond the Bounds of that Comunion for Exceed those Bounds and we Cannot find any limitt at all & to suppose Baptized Believers have Liberty to Marry wth. Turks Jews Infidells &c. & wth all sorts of pretended Christians seemed to this Assembly so exceeding pillious[3] That it is Unlawfull for a Beliver to Marry wth. an Non Beliver.

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[2] Son of Daniel Dobel, Elder of Cranbrook, who was known at the Assembly from 1735 onwards. But Benjamin was not sent as representative till 1770, so it is not clear why his name appears here. In 1762 and 1763 the Second Assembly Book was in the custody of Samuel Fry, who presumably kept this Book also. Perhaps Daniel Dobel, who was present both years, borrowed this book and took it home, where Benjamin may have studied it, inserting the note as to the 39 years, and his signature opposite.

[3] ? perilous.

2. That ye generall estimacon wch. the Scripture makes of a Beliver & of an Unbeliever is That he is or is not a member of ye visible Church of Christ.

As for proceeding with persons so offending it was Concluded to be as aforetime only that as Circumstances and Necessitys may alter Cases so the Censure against offending Christians herein should be pportioned or moderated that Justice & Mercy may meet together. [Leniency in applying this rule.]

A Question was put whether it was lawfull to Ordain one to be a Messenger of the Churches who had before been ordained an Elder of a pticular Congegration. 2. [Ordination requisite for each distinct ministerial office.]

It was resolved that as this matter had been practised amongst us without any Question hitherto this Assembly saw no Cause to alter their Minds and thought[4] the objections lately Devised by some were heard yet they seemed not to be of that weight to Cause an alteracon in ye Churches in the Case So that ye Question was resolved in the Affirmative Upon this Ground that 3 Distinct Officers must have their Distinct Ordinacons And the Church has no way to Delegat an office or power Ministeriall but by Ordinacon.

Upon the 23rd Instant it was thought Needfull to consider the Case of permissions Singing Psalms Either ye whole Church together or they in Conjunction wth. those that are not of their Comunion. 3. [Psalm-singing not to be made artificial by worldly rules.]

The psons holding the Affirmative in this Question were desired to show us what Psalmes they made use of for the matter & what rules they did settle upon for the manner.

*Hereupon was produced not the Meeters composed by Mr. Steerhold & Mr. Hopkins but a book of Meeters composed by one Mr. Barton And the rules used to sing these petitions by also set down secundum artem vizt. as the Musican do sing according to their Gammut sol-fa-la my-Re-ut &c. All which appeared so strangly foreign to the Evangellicall worship that it was not conceived anyways safe for the Churches to admit to [5]such Carnall formalities[5] But to rest satisfied in this till we can see something more Perfect in this case, That as Prayer of one in the Church [5]is the Prayer of the whole[5 6] Church [5]so the singing of one in the Church is the singing of the whole[6] Church,[5] and as he that prayeth [Page 2.]

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[4] though.

[5] These words were subsequently underlined by some annotator.

[6] The words "as a" were interpolated in each of these places by a subsequent writer, and ruin the sense.

in the Church is to pforme the Service as of the ability wch. God giveth even so he that singeth praises in the Church ought to pforme that Service as of the Ability reced. of God & as a mournfull voice becomes the Duty of prayer so a Joyfull voice with gravity becomes the Duty of Praiseing God with a song in the Church of God This is the sum of what passed wth. ye generall Approbac̃on of the representatives of the Assembly in this prticular.

4. Diverse prticulars relating to prticular Churches were discoursed not needfull here to be inserted.

5. [Date of future Assemblies.] It was agreed that God in prmiting there should be a generall Assembly in behalf of the Churches concerned two years hence in the City of London But if an Imergency called for such an Assembly Sooner it should be allowed upon conveniant notice given either by the ffriends in London to the Country Brethren or by the ffreinds in the Country to the London Brethren. The Assembly concluded in peace com̃ending themselves & all the Churches to the protection of the Almighty.

Digested & written by

Thomas Grantham.

## NOTE ON THE VERSIONS OF THE PSALMS.

Metrical versions are of long standing in English, one being made about 700 A.D., and two more between 1300 and 1350.

In 1539 Clement Marot made a French metrical version, and the Huguenots popularized them in song, both at worship and in daily life. That same year Myles COVERDALE published "Goostly Psalmes and Spirituall Songes . . ." which was at once denounced and forbidden by the King. Metrical versions soon became the favourites with the advanced reformers, the Vulgate with the old Catholics, and a prose version by Coverdale was made official in the Church of England. This version was first published separately in 1548, "poincted as it shall be song in churches." Grafton was the printer, and his partner Whitchurch within a few months published nineteen psalms in a metrical version by Thomas Sternhold. A metrical version of all followed next year by Robert CROWLEY; also another edition with thirty-seven by STERNHOLD and seven by HOPKINS. In 1556 Whittingham added seven more and musical notes, publishing at Geneva. By 1652, the collection had grown to the 150. In 1564 it was adopted by the Church of Scotland officially, but it seems to have been revised before publication by Lekpreuik. By 1570 it was sanctioned by Queen Elizabeth and bound up as an integral part of the Genevan Bible.

Henry AINSWORTH published a new version in prose and verse at Amsterdam in 1612, reprinted 1617, a metrical version only 1632, prose version 1639, metre 1644.

The Puritans at Cambridge in Massachusetts published another version, the *Bay Psalm Book*, in 1640, the first book printed in New England. After revision by President Dunster (the Baptist), it became the standard colonial version, and was largely used in Britain also, probably by Independents mostly.

In 1641 appeared "The Booke of Psalmes in English Meeter. By Fr. Rous," who became a leader in the Assembly of Divines though he was a lay M.P. It was revised 1643 and issued with the old tunes. Being corrected and amended by committees of the Commons, and again by Rous, it was re-issued 1646, when the Lords and Commons gave the order that no other version be used in the Established (Presbyterian) Church of England. The Scotch Assembly revised it, issued in 1650 and gave it the monopoly in Scotland which it still enjoys.

In 1644 appeared the first edition of the version by William Barton, M.A., the Presbyterian minister of John Zecharies in London. It was re-issued in revised form 1645, again revised in 1654. In 1659 he issued "A Century of select Hymns out of Scripture," and in 1668 "Four Centuries of Psalms and Hymns;" in 1672 "Two Centuries of Psalm-Hymns;" in 1682, annoyed at piracies in Scotland and Holland, he put out a revised version of the Psalms with alternative metres for several; he claims that the Scotch edition silently appropriated several of his versions. In 1688 came out "Six Centuries of Psalms (or Psalm-Hymns) in Metre;" and in 1691 "The Psalms, in metre, with amendments and additions," by W. Barton, M.A.

It was 1695 before N. Brady, D.D., and N. Tate began and were licensed, 1696 before they published a complete version.

In all these cases metrical versions of the Psalms were in question. But the question had arisen, apparently in General Baptist circles, whether the Scripture did not show precedents for hymns and spiritual songs, other than psalms. Thomas Grantham, scribe of the above Assembly, had discussed the whole question in 1678 for eighteen quarto pages of his "Christianismus Primitivus." He was chiefly concerned with the Psalms, and concluded that "Singing Psalms is a duty incumbent upon Christians, a part of Publick Worship, to be performed in the Congregation by Persons gifted there vnto; but privately by every Christian." Dealing with the argument from the Last Supper, he inferred "But sith we only understand that a Hymn was sung, without any note what words were used; it hence appears, that we are not tyed to any form of words, but left at liberty to use what manner of Praises may best suit with that sacred Ordinance, according to the measure of the Gift of Grace received of God, to minister in such Holy Services." He was utterly against singing men's "own composures, in a mixed multitude of voices."

But Benjamin Keach thought otherwise, and practised both the composition and the singing of hymns. He was originally a General Baptist in Buckinghamshire, and had gone to Horselydown about 1668. Here he introduced hymns for a short time, but discontinued about 1677. As he had passed under the influence of Kiffin and become a Particular Baptist, he won over Hercules Collins by 1680, and in this very year 1689 the Particular Baptist Assembly was asked to discuss the whole matter. It declined, the controversy was waged by pamphlets, and two or three leading churches divided on the question.

The important points are: that the General Baptists at this stage were strongly against even the singing of Psalms, that the singing of hymns was already known, and was introduced to both bodies by Benjamin Keach. Thence it spread to other communions, receiving its chief impulse from Watts and Wesley.

[Page 3.] *The 4th Day of the fourth Month 1691.

[1691, June 4.] At a Generall Meeting of Messengers Elders and Brethren of Baptized Believers of the generall ffaith Holden in the City of London have agreed upon the prticulars following.

Imps. A copy of a Letter sent to the Elders and Brethren lately mett at Stone House in Stafford.[1]

[Letter to Staffordshire Association.] From the Assemby of Messengers Elders & Brethren mett at London the 4th Day of the fourth Month 1691.

Beloved Brethren

Wee understand by yr. Representatives sent unto this Assembly That you desire our advice Touching those prticulars mentioned in your paper All which wee have seriously Considered & for your satisfaccon Therein We do refer you to those Articles of our ffaith formerly Agreed Upon by a Generall Assembly[2] And which said Articles being read In this Assembly was owned by us all & In Case any of our Comittee shall Broach Opinions Contrary thereunto & will not be reclaimed Wee leave it to the Discretion of the Church Concerned for their Reformation.

Signed in the Name & by the Order of the sd. Assembly.

It [Confession of 1663 acknowledged.] It is agreed unamously by this Assembly that ye Confession of ffaith formerly set forth by the Generall Assembly[2] be owned & acknowledged now which was accordingly Done no man Disalowing with the Explicatition made by Brother Grantham in the 3d. Article.

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[1] About 1689, George White from Stone House had become colleague and successor to Clayton at Dockhead. Thus the churches in the Stafford district were brought into touch with the Assembly; Nantwich and Shrewsbury are heard of. This entry testifies to an Association in those parts, but its history has not been explored. See Taylor, I. 264, II. 262.

[2] The articles drawn in 1660, and reprinted on pages 10–22, were formally adopted in 1663; Grantham annexed explanations and proof-texts in his Christianismus Primitivus of 1678.

It is Agreed by all this Assembly yt they Can & will have Comunion at the Lords Table (as they have Opportunity) wth all yt own this Confession of ffaith & walk according to it. It [Communion on its basis.]

It is agreed by this Assembly yt ye aforesd. Confession of Faith with the abovesaid Explication of the sd. Article be reprinted forthwith & sent abroad in this Nation for the Discovery of truth and the prevention of Errors. It [Confession to be republished.]

It is Agreed by this Assembly yt Bror. ffoxWell[3] of Canterbury be sent to Norwich to Assist Bror. Grantham in the Ministerial work of the Gospell. It [Nathanael Foxwell to help Grantham at Norwich.

It is Agreed by this Assembly yt the Agreemt. by ye Generall Assembly ye 20th of the 3d. month 1687 be from this time forward put in Execution & observed by all the Churches of the same fame with us for the better Spreading of the Gospell vizt. that there be a Collection in all the Churches aforesaid or in any Churches were wee have any Interest Constantly for the Encouragmt. of the Travilling Ministers & Townmen in this City be Chosen to Receive & Disburs the same Bror. John Couch Bror. Crafts Bror. Woodfield Bror. Gleneston Bror. Se burrow Bror. Whitcome Bror. Joan Morris Bror. Robt. Hore Bror. Roberts Bror. Kellett.[4] It [Collections to be made for the Travelling Ministers.]

*The Approbacon of this Assembly is given for Bror. Pardoe‡ and Bror. Morice‡ to be ordained Messengers of the Gospell. [Page 4.] It [Pardoe and Morris approved for Messengers.]

A Letter sent to our Friends in Buckinghamshire & thereabouts It [Letter to Buckingham friends.]

Beloved Brethren yours sent to us was read in our Assembly & wee have Seriously Considered it & that you may be Satisfyed for the future to maintaine your Unity wth. us as wee hope you will wee have Agreed to stand to & maintain our Articles of ffaith formerly Agreed upon by the Generall Assembly in 1663 And by Consents of us all have ordered it to be reprinted As well for the Establishing of the Churches in the faith therein con-

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[3] Nathanael Foxwell, butcher, as appears from D'Assigny's list of 1709. See Taylor I. 335 and 342. The previous record of many men mentioned in these minutes can be traced in the lists of chapter I. in the Introduction; their names will be marked ‡; when new men appear brief notes will be appended if anything is known as to them.

[4] It is a little strange that none of these Town men have left any previous trace, and very few are heard of afterwards.

tained As for the Informing of those yt are without And wee hope you will Concur with us therein And we have further Unamouisly Agreed that in Case any within our Comunion shall Broach Openings Contrary thereunto & will not be reclaimed to leave it to the Discrecion of the Church Concerned for their Reformacon And we have further Agreed that our generall Assembly be held here at London on Tuesday in Whitsun Weeke the next Year Unto which Assembly wee hope you will send your Representatives whom wee shall Gladly Embrace.

an acct of what collected and pd Messengers.

June 5th, 1691 Bror. John Couch This Day brought in his Accts. of Receipts & Disbursemts. whereby it appeared that he had receed £78. 1s. 6d & payd £78. 11s. 0d so yt it Appears yt there is Due to the sd. Bror. Couch £0. 9s. 6d wch. acct. was allowed.

Mathew Caffye‡
ffrancis Stanley.‡
John Millar‡
John Amory[5]
Jo. Jennings‡
Thomas Procoes
Willm. Vincent.
Willm. Pardoe‡
ffrancis Morrise
Nich. Hollingbery
ffrancis Eastwicke[6]
Wm. Smith‡
Wm. Marner[7]
Jno. Bovooy[8]
Jno. Malden[9]
Thos. Kerby[10]
Geo. White[11]
John Newman[11]
Thoms. Stale
John Nason[10]
Robt. Hore[12]
Thos. Evans[7]

In behalfe of the Rest.

[Page 5.]
[1692, May 17.]

*Att a Generall Assembly of the Messengers Elders and Brethren Representatives of the severall Congregations of Baptized Believers of the Generall Faith Mett att Goodmans

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[5] Of Wrington, Somerset: Messenger.
[6] Of Hythe and Folkestone.
[7] Of the Park.
[8] ? Bevery or Berry; see note following minutes of 1696.
[9] Of Goodman's Fields.
[10] Of Goswell Street.
[11] Of Dockhead.
[12] Of White's Alley.

Fields the 17th of the 3d Month 1692 whose names are as followeth.

| | | | [Members present.] |
|---|---|---|---|
| Messengers | | Bror Willm. Reffye[1] | |
| | | Bror John Miller | |
| | | Bror Mathew Caffin | |
| | | Bror Jno. Eamory[2] | |
| | | Bror ffrancis Morris | |
| | | Bror Wm. Vincent | |
| | | Bror Francis Stanley | |
| London Elders[4] | | Bror Thos. Bowes[3] | |
| | | Bror Jona. Jennings | |
| | | Bror [John] Berry[5] | |
| | | Bror John Maulden | |
| | | Bror Thos. Kerby | |

REPRESENTATIVES OF THE LONDON CHURCHES.

| | | | |
|---|---|---|---|
| Goodmans Fields[6] | P | Bror Nath. Gale | |
| | | Bror Thos. Chamberlaine | |

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[1] False reading for Jeffery.‡

[2] False reading for Amory.

[3] A farmer at Milton; next year rented part of a garden in St. Thomas Street, Portsea, for the Baptists. Query whether "Procoes," 1691, was a false reading for Bowes.

[4] The London churches had drawn together in 1688 into an Association on the Six-Principle basis, emphasizing the laying on of hands after baptism. There were then six of them, including Dunning's Alley, off Bishopsgate Street; and evidently the Elders were to some extent common to the whole group, as the order of signatures testifies; see also Taylor I. 267. The absence of Dunning's Alley on this occasion is not explained by the mere fact that John Griffith was now extremely old. In 1691 the Association founded a church at St. John's Court, Hart Street, Covent Garden, which figures below. The troubled history of this church perhaps reacted on the London Association, for the signatures here suggest that at this moment there was a tendency to Connexionalism, with Elders ranking in the Association just as Messengers ranked in the Connection, while each church also had its own Pastor—for the hieroglyph P against one name for each church in town or country apparently denotes a pastor. But if this were the intention, it was not carried out, and the nascent distinction between Elder and Pastor soon disappears.

[5] We may possibly identify John Berry with John Bevery and John Bovooy.

[6] Several Baptist churches have been housed in Goodman's Fields, east of the Tower. This church had been gathered by Samuel Loveday and once met in Looking-glass Alley, East Smithfield, Tower Hill; it was now in an alley between Lambert Street and Rupert Street, Good-

| | | |
|---|---|---|
| Whites Alley[7] | P | Bror Robt. Hoare |
| | | Bror Joseph Taylor |
| Goswell Street[8] | P | Bror Jno. Neason |
| | | Bror Jno. Loake |
| The Parke[9] | P | Bror Thos. Evans |
| | | Bror George Coventry |
| The Dock Head[10] | P | Bror Jno. Roberts |
| | | Bror Jno Newman |

man's Fields. Nathanael Gale may be the father of John Gale who argued against Thomas Wall's History of Infant Baptism. A certain Thomas Chamberlaine wrote on July 19, 1691, to Southampton Particular Baptist church, as the Whitchurch records show, document xxv.; but there is nothing to identify him with this General Baptist. This church is one of three which quitted the Assembly and joined the New Connexion in 1770.

[7] White's Alley was the most famous of these churches. In the early Commonwealth period, Edward Barber, Thomas Lamb, and Henry Denne held meetings in Norton Folgate and Bell Alley. In the next generation Jonathan Jennings seems to have fused their congregations and housed them in White's Alley, where they remained till 1745, then migrating to Paul's Alley in the Barbican, to Worship Street in 1779, to Trinity Place in the Borough between 1829 and 1832, to Coles Street off Dover Road in 1833, and then to Stamford Street, Southwark, in 1840, hiring the place for the evening from a Unitarian congregation. Joseph Taylor became pastor 1694—1699, and is heard of at the Park 1704—1715.

[8] The congregation in Goswell Street, or more strictly Glass House Yard off the street, had already some history by 1681. It was one of four churches which united in building and using Worship Street, ultimately remaining as the only occupant there.

[9] The Park was a second meeting place for the church under Clayton, whose original home was Shad Thames, Dockhead. Duke Street is an alternative name. This is a second church which in 1770 joined the New Connexion, though it wavered and did not sever relations with the Assembly till 1800. The third church that then broke away was at Boston, heard of in 1696.

[10] The history of the Baptist churches in Southwark is rather obscure, and is complicated by attempts made to carry over two General Baptist churches to the Particular Baptists. Richard Adams failed to do more than take this Dockhead church to the Particular Assembly in 1689, after which he went to Devonshire Square, while this church returned to its old friends. Benjamin Keach came to town in 1668 to Rider's Church in Tooley Street, being then a General Baptist. Four years later, under the influence of Kiffin, he became a Particular Baptist, and built a new house on Goat-yard passage, Goat Street, near the Maze, at the corner of Stoney Lane—to combine the information of Ivimey and Wilson. But what happened to the church he had shepherded is not clear: the expansion of Dockhead into two places just after this time suggests that perhaps the deserted flock sought Clayton's help in this way.

| | | |
|---|---|---|
| Covent garden | P. | Bror Robt. Chandler |
| | | Bror Phillip Price |

## REPRESENTATIVES OF THE EASTERN CHURCHES.

| | | |
|---|---|---|
| Deptford in Kent[11] | | |
| Chatham | P. | Bror Morecock[12] |
| Dover | P | Bror Saml. Taverner‡[13] |
| ffoulstone | P. | Bror Francis Eastwicke |
| Marden | P. | Bror Francis Cornwell‡[14] |
| Welton in Northamptonshire | | Bror Wm. Smith |
| Lincolnshire | P. | Bror Wm. Paine‡[15] |
| | | Bror Ricd. Sharpe[16] |
| Dedham in Essex[17] | P. | Bror Isaac Ham Elder |
| Wing in Bucks | P | Bror Robt. ffellow |
| Tilbury Essex[18] | P. | Bror Joseph Butcher |
| Sevenoake[19] | P. | Bror Joseph Brown |
| | | Bror Wm. Benge |
| | | Bror Wm. Cox |
| Brentford Midd. | P | Bror An. Darvill[20] Elder |

N.B. Cranbrook was at this time but a branch of this Church.

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[11] The Deptford church met on Church Street. It is first heard of in 1679 as an ancient body. In 1801 it became a refuge for the remnant of the Dockhead church, after this had migrated to Fair Street, Pinner's Hall, Bury Street, Worship Street.

[12] The Morecock family figure largely in the State Papers as ship-wrights and timber contractors at Chatham. Under Cromwell, Edward became captain of a man-o'-war, and Taylor records how he preached in uniform. His widow, Rebecca, licensed her house for preaching in 1672.

[13] Samuel Taverner was governor of Deal Castle 1653—1665, then a grocer. In 1672 his house was licensed for Richard Hobbs to preach in.

[14] Francis Cornwell can hardly be the ex-vicar who in 1644 advocated believers' baptism in a visitation sermon, perhaps his son. In 1672 Francis Cornwell was licensed to preach here. The marginal note was added before 1818, for Adam Taylor then copied it: I. 351.

[15] William Paine was Messenger in Lincoln next year: Taylor I. 318. He emerged in 1660.

[16] Richard Sharpe was Elder of Lincoln: Taylor I., 318.

[17] A second column begins here in the original MS., with the heading repeated. Dedham was represented by Ham again in 1704.

[18] Tilbury was not represented again. Perhaps this is the same cause known from 1731 for twenty years as Hornchurch or Upminster.

[19] The history of the church at Bradburn and Sevenoaks, or Bessels Green, needs following with care, especially about 1769. Joseph Brown attended frequently till 1719.

[20] Darvill was at an Association in 1701: Taylor I., 329.

| | | |
|---|---|---|
| Leicester[21] | P | Bror Heny. Green |
| Win Slow in Bucks[22] | P | Bror Robt. Goodson |
| | | Bror Wm. Giles |
| Berkamstead in Bucks.[23] | P | George Toppin |
| | | Thos. Bastings |
| Barnett Hartf.[24] | P | Bror Jno. Wells |
| | | Bror Jno. Askew |
| Yorkshire[25] | P | Bror John Cox |

[Page 6.]

[Messengers Reeves and Pardoe to evangelize Yorkshire.]

*It is agreed by the Assembly that Bror. Reeves[26] go into Yorkshire to preach the Gospell and plant Churches and to Sett those in Order that are their And if Bror Pardoe be liveing he is Desired by the Assembly that as soone as it shall pleese the Lord to restore him to health & strength That he will also go and Act there in that worke And it is also Desired that Bror Cox do afford his best assistance therein And it is Ordered yt a Letter be sent to Bror Pardoe to acquaint him therewith And that it be recomended to the Churches in the Country now under his Care that they would assist him towards yt worke.

[Barnet commended to Goswell Street.]

Itt is agreed yt ye Congegration meeting at Barnett be recomended to ye Care of ye Congregation of Goswell Street & their Elder their & to the rest of their Churches in London & their Elders.

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[21] The Green family was represented at Friar Lane till 1782, when Richard came over from Earl Shilton five or six times a year to draw the rents.

[22] Winslow is heard of at intervals till 1787 when a report was made that neither minister nor congregation survived.

[23] Berkhamstead, in Herts to-day, was headquarters of Monk's industry. It is heard of constantly till 1802, when Dan Taylor ordained Joseph Hobbs from Chatham, and he carried the church out of the Assembly into the New Connexion in 1809.

[24] Barnet is only heard of again next year and 1736—9.

[25] Probably the part of Yorkshire contemplated is that bordering on Lincoln and Notts, near the Isle of Axholme. Here the activity of John Smith about 1604 had left traces, hence he had taken adherents to Amsterdam, here we find in 1676 a most flourishing church at Crowle and Epworth. The Cock or Cox family apparently belonged to Lincolnshire. In after years we hear spasmodically of Hull, Selby and York.

[26] William Reeve, of Rempstone, was Messenger in the Notts district, see Fenstanton Records, page 196. In 1676 he baptized Joseph Hooke.

Upon Complaint made from the Brethren Meeting in and about Shrewsburry[27] of persons teaching & maintaining Doctrines Contrary to the Articles of ffaith The Assembly have Agreed That a Letter should be sent to our Brother Brown and the rest of our Brethren there & another Letter to our Bror Newton touching the same the Letters in yse terms [Shrewsbury doctrinal troubles.]

ffrom the Assembly of Messengers Elders and Brethren Mett at London ye 17th of the 3d. month 1692 [Letter to Elder David Brown.]

To our Beloved Bror Brown & the rest of our Brethren in the ffaith & Order of the Gospell Meeting in & about Shrewsburry wishing & Increase of all graces &c.

Whereas we did in our Answer to your last year lett you know That wee Caused the Confesion of our ffaith to be reprinted & published by us all & did agree to hold Cōunion with all such as should subscribe the said Articles of ffaith and walke accordingly & that in Case any within our Cōunion should Broach Opinions contrary to the Said Confession of ffaith and will not be reclaymed to leave it to the Discretion of the Church or Churches concerned for their Reformacon And Whereas we are Informed that you are troubled wth. severall persons who teach & maintaine Socinianisme or Doctrines contrary to the Articles of our faith Our Advice unto you is That you call in the assistance of the Sister Churches in your parts & take such method to reclaim them as shall be judged most Necessary & so wee bid you heartily farewell.

To our Beloved Bror Richd. Newton liveing in Shrewsbury wishing grace mercy & peace. [Letter to Richard Newton.]

Whereas we have been Informed that you have to our Griefe troubled the Churches abt. you by teaching & maintaining those Opinions that are Contrary to the Articles of our faith lately reprinted & subscribed by us & Notwithstanding wee sent the last year
*to Desire the Contrary you yet psist herein wee againe [Page 7.]
Nevertheless to testifye our affections to you & desire of your welfare send this to Desire & perswade you to

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[27] The Shrewsbury church never came again into touch with the Assembly: its last minister, John Pine, left for Maidstone: see Baptist Magazine 1829, page 242.

forbear & Desist troubling of the peace and welfare of our Brethren But if you should persist in these errors which we pray that you might not we have sent Advice to our Brethren what to do in that Case.

[Church subscriptions sought for Messengers' missionary tours.]

The Assembly taking into their Consideracons the Charge of the Messengers sent to preach the Gospell in the severall parts of the Kingdome have Ordered Circular Letters to be sent to all the Churches in the same faith and Order with us to Exort them to give their Assistance by an yearly Contribucon (or otherwise) according to there Abilitys towards the Carrying on so good a worke The Letters to be written by Bror Jenings and Bror Kerby and the money collected to be paid into the Hands of the former Treasurers.

It is Agreed that this Assembly be dismist & that they do meet againe in this place (viz att the Meeting house in Goodmans ffields this time 12 months (viz) Tuesday in the week called Whitson Weeke.

Signed by us on behalf of the rest

ffrancis Stanley
John Miller
ffrancis Morris
Wm. Vincent
Wm. Smith
Thos Boice[28]
Jon. Amory

[Page 8.]

[1693, June 6.]

*At the Generall Assembly of the Messengers Elders and Brethren Representatives held in Goodmans ffields the 6th Day of the 4th month Anno Domini 1693.

1. [John Miller's letter.]

A Letter from Miller being read and the Matter therein contained being Deliberated it is agreed that a Letter from the Assembly be sent to Bror Miller in Answer thereunto.

2. [Western Association to be revived.]

A Letter from the Church in Taunton being read and the Matter therein Contained being Deliberately Debated It is agreed by & wth. ye Consent of Bror Amory Bror Bowes & Bror Vincent Messengers in those parts That the Churches in ye Western Associacon Do review[1] their Associacon meeting And yt is is agreed to be at Wyne[2] Taunton in Somersetshire on Wednesday the 13th Day of

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[28] Probably mis-reading for Thos. Bowes.

[1] ? Revive.

[2] Reading doubtful.

September next Comeing & yt our Bror above named do take care in meantime to get all ye Churches aforesd timely notice thereof And in Case there shall be no such Meeting that Bror Amory have leave to Bring any Greivance or disorder in their Churches (if any shall be) to the next Generall Assembly.

A Letter from Bror foxwell being read and the Matter therein contained being Deliberately Debated it is agreed yt Bror foxwell be suplied wch. was Accordingly Done. 3. [Nathanael Foxwell to be helped, at Norwich.]

Bror Reeves giving an Acct. of his Message into Yorkshire It was agreed that ye thanks of this Assembly be given him for his Care & pains therein & he is Desired further to prosecute yt good worke. 4. [Report from Yorkshire.]

Allso Marriages being Debated it is Agreed to Stand to & abide by the former Agreemt. Recorded in that Concerne. 5. [Marriage rule to be upheld.]

Our Aticles of faith being Audible read was Univerally ownd. And ye further Agreemt. to hold Cōunion wth. all that own it walking suitable thereto is again Agreed unto. 6, [Doctrinal basis of communion.]

The Question being put wether ye Generall Assembly Holden the last year in Goodmans ffields London was Lawfull or not It was resolved in the Assembly[3] by all. 7 (Qu) [Last Assembly good.]

The Question being put whether a man may be Ordained to be an Elder his wife not being a Member. 8. [Elder's wife to be member.

It was passed in the Negative.

The Question being put whether a Gifted Disciple as such may Lawfully Exercise Discipline & Administer the Ordinacōn of the Lords Supper abroad in the Churches without Ordinacōn 9. not to administer the Lds Supper without being ordained.[4]

It was resolved in the Negative.

The Question being put (& brought from the Northern Associacōn[5] whether Christ as he was the Word of God John 1, 1, Albeit that he was God yet he is not of the Uncreeted Substance of his father But God made him a Creature only And secondly that this Creature was made flesh & Blood & Bones in the Virgins Womb Not by takeing flesh 10. [Hofmann's theory of the Incarnation rejected.]

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[3] Affirmative.

[4] This summary is probably by W. H. Black.

[5] The Northern Association seems to have included (1) The churches around Bucks, which were in an inner group sometimes called the Aylesbury Association; for William Smart, of Wingrave, who signed the Confession of 1679 issued by this group, is apparently the protagonist here: (2) The London churches and those in Essex, as is shown by the minutes of 1696 and 1697.

of the Virgin Mary But yt ye Matter (viz) the Word was turned into flesh in the Virgins Wombe being

[Page 9.] *Audibly read was universially owned to be an error in the Terms aforesd.

11. [Caffin acquitted of holding it.] Bror Smart‡ charging Bror Caffin wth owneing the last aforemenc̄oned Ques. Bror Caffin was acquitted by far the greater part of the Assembly.[6]

Subscribed by us in the Name and by the Order of the Assemblys

| | |
|---|---|
| ffrancis Stanley | Andw Robins |
| John Amory | Rd. Drinkwater[7] |
| Wm. Vincent | Ed. ffishborne |
| Saml. Tavenor | John Lacy.‡ |
| Wm. Paine | J. Wells |
| Edd. Wood‡ | Wm. Maddocks |
| Thos. Bowes | Mowbe[8] |
| Thos Croneyer | Wm. Smith |

[1696, June 3.] At a Generall Assembly of the Messengers Elders and Brethren mett together at London[1] ye 3d Day of the 4th Month 1696.

[1.] [Brown of White's Alley and his grudging apology to Goodman's Fields.] It being Offered by the [2]representative of ye[2] Church meeting in Goodmans fields whether Bror Brown in or by his Saying to ye Church yt he had offended ye Brethren & Saying no more was the Satisfacc̄on Intended by the Brethren at Asseberry[3] Associac̄on.

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[6] The next Assembly whose minutes are copied here, was held three years later. It is by no means certain that none was held before, as Taylor thought, I., 468, but in any case the troubles raised by Caffin are clearly responsible for either the intermission of meetings, or the disappearance of the minutes. Disturbances on this score will be found for years.

[7] Richard Drinkwater in 1662 had suffered at Portsmouth with Thomas Bowes. In 1669 he had succeeded Wentworth as pastor: see Taylor I., 294.

[8] ? Edmund Mayle, of Warboys.

[1] At Goswell Street, Taylor I., 469.

[2] These three words are interlined by the compiler.

[3] Aylesbury. The minutes of this Association (which had met in 1677) seem to have been accessible to Adam Taylor in 1818, see his History I., xiv. 233. On page 327 he gathers a few facts from the General Association Book, incorporated in this edition.

The Matter being heard & Debated in and by the Assembly.

They do Judge that Bror Brown did not by speaking those words (as have offended the Brethren) give yt Satisfaccon to ye Churches he ought to have done And the rather because it was Attested to the Assembly That Bror Brown being asked whether he was sorry Did Answer I know no Cause to be Sorry for as much as we do apprehend That the Church at Whites Alley Supposing that Bror Brown by speaking those words (I have offended the Brethren) had thereby given the Church at Goodmans ffields ye satisfaccon Required by Alsebury[3] Assossiacon & did thereupon receive him into their Comunion.

The Assembly finding their mistake therein do Judge their so Acting to be Irregular And do Advise both these Churches ffriendly to compose the sd. Difference And yt ye ffriends at Whites Alley upon there Mistake as aforesd do acknowledge they were Irregular therein, *and that [Page 10.] Goodmans ffields friends do receive their acknowledgment for Satisfaccon.

And we do also find that Bror Brown upon the Mistake aforesd is yet short of giving Goodmans fields that Satisfaccon Injoyned him by Alesbury Assossiacon as aforesd & we do advise him to performe it.

Bror Brown hath given Satisfaccon Accordingly.[4]

A Letter from a Church near Chichester[5] being read desiring Assistance in the Ministry 2. [Chichester to be supplied.]

The Assembly do advice Bror Caffin & Bror Bowes to Supply to their Necessity.

By a Letter from the Church at Boston. 3. [Elders who believe in Particular Atonement inhibited from preaching.]

It was put to the Question whether an Elder leaving the Church without their Consent only for changing his Opinion from the Generall Son[6] of God to the particulars be Irregular & worthy of blame

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[4] This stands as part of the compiler's text, but was manifestly not written on June 3rd, whence we infer that the Assembly lasted more days than one, as is certain in other years.

[5] This church originated about 1648 by James Sickelmore, incumbent of Shingleton, near Chichester, adopting Baptist principles. About 1671 a building was erected under the auspices of George Smith. See Taylor I., 292.

[6] This is the present reading; but the word has been tampered with. The context suggests that it was the doctrine of Atonement which was in question.

It is Agreed in the Affirmative. And that such Elder may not be allowed to preach amongst us before he acknowledge his Evill and give Satisfaccon. And we do advise such Elders to turn to the Church

4. [Joseph Hooke of Hackenby to be ordained Messenger.]

Bror Hoke being presented to the Assembly to be Approved a Messenger[7]

The Assembly do Approve of him and do appoint him to be speedily ordained

5. [Agreement of Assembly binding on each Church.]

The Question being put whether an Assembly Agreemt may be recēd[8] from by any Church without ye Consent or Approbacon of an Assembly.

It is Agreed to be an Irregular Act.

We do appoint the Northern Associacon[9] to be held in London the 10th day in the Whitson Week 1697.

6. [Independence of Churches repudiated.]

The Case of Independance being Moved

It was Agreed unto that it is very Dangerous and Detrimentall to the Churches.

7. not to marry out of communion.

Qu. Whether it be lawfull for a Member in a Church of our Comunion to Marry with one yt is not of the visible Church of Christ.

(Ans.)

It is Agreed in the Negative

8. [Arbitration between Goodman's Fields and The Park.]

The Matters in Difference between the Churches at Goodmans fields & ye park with ye Consent of the Said Churches referred to 7 Brethren or ye Major part of them to hear & Determine the Same and the sd Churches to abide by that Determinacon.

The sd Determinacon is made & the sd Churches have performed it[4]

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[7] The Lincolnshire churches had formed, or re-organised, an Association, whose half-yearly records begin 16 July, 1695. At the first meeting they proposed Joseph Hooke as Messenger. He had been Elder of Spalding from 1688, of Bourn and Hackenby since the separate existence of this community. In consequence of the Assembly's approval, he was ordained on 2nd September, by Francis Stanley, Messenger in Northants. See Taylor I., 318 ff. The Association records known to Adam Taylor have disappeared since 1818.

[8] ? Resiled, i.e., departed.

[9] These proceedings illustrate that the Assembly not only acted as a Supreme Court, and denied the independence of the separate churches, but also either assumed jurisdiction over the Associations generally, or stood in a very close relation to the Northern Association (London, Bucks, Essex, &c.). The latter seems nearer the truth, for some minutes of this Association follow, in this Assembly Book.

That Benjamin Hooke Draw a Letter in Answer to the prayer yt presented to the Assembly of Bror Wm Smith[10] 9. [Response to William Smith.]

The Matter in the prayer presented from the Western Churches to the Assembly touching our God & our Lord Jesus Christ being put to the Vote whether it should be publikely heared & Debated- 10. [Refusal to discuss Divinity of our Lord on request of Western Churches.]

It was Carryed in the Negative.

*Bror Amory and Bror Vincent moveing for Assistance It was Agreed that the Messengers be Assisted with Supplies Necessary & the Severall Churches to send by for their Representatives to the next Assembly what they shall Collect for ye season & to be then Disposed of by the Assembly as they shall see meet. [Page 11.] 11. [Messengers' fund.]

It is agreed that the next Generall Assembly be at London on the Wednesday in Whitson Weeke 1697.

| | |
|---|---|
| ffrancis Stanley | Mathew Cattyn[12] |
| Jo. Amory | Thos Kerby |
| Thos Bowes | Daniel Allen |
| Wm Vincent | Wm Leekey |
| Isaac Town | David Brown[13] |
| John Maulden | George White |

In 1696, a letter dated August 1, was sent from London by John Berry, John Maulden, Thomas Leader, Daniel Wilkinson and John Deane, commending Christian Ludwig to the Doopsgezinden or "Baptist Persuasion," of Amsterdam, successors to the church to which John Smith and his church applied in 1610, and which actually contained at the moment some descendants of those Lincolnshire English, one of whom had been deacon till 1666. Ludwig was empowered to explain a confession lately ratified in 1691, the standard confession of 1660. To

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10 William Smith, of Welton, seems to be the mouth-piece of the Northants churches against tolerating Caffin's opinions.

11 This policy of stifling the questions whether certain opinions on the Person of Christ were tolerable, and whether Matthew Caffin held them, led to the secession of several churches from the Assembly, and the formation of a General Association. The chief London church that seceded was White's Alley, and in its minute books (now at the Guildhall), many details are recorded, with original minutes. A summary of the proceedings of the two bodies is given by Taylor I., 470 ff.

12 Caffin.

13 This may be David Brown, of Shrewsbury, 1692, or David Brown, of Maidstone, 1704; evidently at this moment of White's Alley. Whether the three entries denote the same man is not certain.

indicate how universally accepted this was by the General Baptists, several names are appended as of those who had signed. These are here arranged alphabetically, having been transcribed from the original document in the Mennonite Library, on the Singel at Amsterdam. Those who signed in 1660 have already been recorded. Those who signed since are marked in this transcript with an asterisk. Those not already described, but mentioned in the Introduction are marked ‡.

*John Amory
*Henry Baldwin‡
*John Barnet
*John Bevrey
*Thomas Bows
*Benjamin Bowyer ‡
*Daniel Brown
Giles Brown
Henry Brown
*Joseph Brown
Matthew Caffen
William Chadwel
John Claton
*John Dewbery
*Francis Estwick
*William Fletcher
*James Fox
*Thomas Grantham
John Hammersley
George Hammon
John Hartnot
*Isaac Hem
*Richard Hobbs ‡
*Nichol: Hollinbery
*Robert Hore
William Jeffery
Jonathan Jennings
Joseph Keach
*Barthol: Ketche
*Thomas Kirby
*Benjamin Laccar
Thomas Lathwel
*Hen: Leader
Samuel Loveday
Samuel Lover
*William Maddocks
*William Marnor
*Robert Martin
*John Maulden
*Christopher Miles
*John Miller
Thomas Monk
Benjamin Morly
*Francis Morris
*Richard Newberry
*John Newman
William Pain
*William Pardoe
Thomas Parrot
*William Parson
John Parsons senior
John Parsons junior
John Reeve
*George Right [? duplicate of
*Randolph Rooper ‡ Wright]
Thomas Seele
*Thomas Slater
William Smart
*John Smith
*John Smith
*William Smith
Thomas Stacy [? State]
Edward Stanley
Francis Stanley
*Joseph Taylor
Stephen Torie
*William Vincent
*Humfry Walton
John Wells
*George White
Michael Whiticar
John Wood
George Wright
Joseph Wright

*The Names of ye Severall Elders & Brethern at this Association May 12. 1697 at Whites Alley, Moorfields[1] [Page 2.] [1697, May 12.] [White's Alley.]

| | | |
|---|---|---|
| London | Jos. Taylor Eldr. | [Members present.] |
| | Robt. Hore, Jos. Morris } Reprs. | |
| | Kent | |
| Deptford | Wm. Woodham Eldr. | |
| | Rich. Wells, Peter Garnett } Reprs. | |
| | Essex | |
| Rainham | Tho. Fowle Eldr. | |
| | Rich. Robinson, Rogr. Byford } Repr. | |
| | Cambridgeshire | |
| Willbrun | Jo. Lacy Messenger | |
| | Buckinghamshire | |
| Ailsbury | Jno. Baker | |
| Cudington | Clem. Hunt | |
| | Jam. Clark | |
| Winslow | Robt. Goodson | |
| Barkhamstead | Tho. Bastion | |
| | Jno. Cooke | |

*Whereas severall Messengers Elders & Representatives of severall Congregations did disown & seperate from the Generall Assembly held in London June 4th 1696 for severall reasons then given and did apoint a meeting to[2] be held in Whits ally Lond. [3]May 12th. which should be in ye year 1697 and being this day mett in pursuance of ye said agreement [Page 3.] [Organization.]

It is Agreed yt the Messengers Elders & Representatives now mett be Called a General Association of ye severall congregations that owne vs and have sent representatives to vs, and it is further Agreed, that ye word Generall is Incerted only to distinguish this from particular Associations held in divers parts of this nation.[4] ["General" as opposed to County.]

Agreed That we stand by what we did last Generall assembly, and That we cannot have communion with any persons at [No communion with heretics.]

[1] This line was added.

[2] The words, be held, were written twice.

[3] The word, the, precedes and is cancelled.

[4] "General" therefore does not refer to the topic of Redemption or of Atonement, but contrasts with the County Associations. The Deptford congregation discerned a claim to rule over particular churches, challenged it, and withdrew in 1699.

ye Lords Table, nor admit any to preach amongst vs that are in communion with that Generall assembly vntill that assembly purge themselves from ye said heresye for which we made our seperation from them

[Order of appeals.]

Agreed That if a member or members shall find themselves agreived they shall have liberty to apeal either to a Sister Church or Churches or a quarterly, or a Generall Association [or][5] from ye former to ye Latter, and yt ye Church complained against having timely notice shall be obliedged to apear, and that ye mater shall be determined by ye generall association.

[Wycombe asks for help to a reconciliation of local trouble.]

[The] Church at High Wickam over whom Bror. [Richard][6] Harding is[7] Elder. having made known [by a] messenger to vs, of a division made among [them] & a schisme from them (some years since)[8] and desiring our advice It was agreed yt [ye] ffollowing letter should be writ & sent vizt.

[Request to Particular Baptist London Association to help reconcile.]

To the Elders of ye Baptized Churches in ye same association with Bro. Ben. Keach & Bro. Rich. Robbins Wishing Grace &c.

There being aplication made to this Association by ye Church [at] high Wickam over [which] Bror. Rich[ard Hard]ing is Elder (that where [Bror] Rich. Robbin[s and] Bro. Ben Keach was [helping] *to make a division among

[Page 4.]

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[5] The pages of this book are in very fragile condition, and the edges are dropping to pieces. Conjectures have to be made where words are lost.

[6] Supplied from below.

[7] Originally, was.

[8] This opens out unexpected issues. Jonas Harding of Amersham was disciplined by his church about this period, and tried to migrate to Berkhamsted. But the schism here in question is of old standing, and was fomented by Benjamin Keach and Richard Robbins, whose fellow-Elders are invited to arbitrate and reconcile. Now Keach came originally from Winslow General Baptist church, had gone to a Southwark General Baptist church, and had led over part of it to the Particular Baptists. It looks as if he had gone back and tried to bring about a similar change at High Wycombe. Richard Robbins had in 1695 become pastor of a Baptist church at Collier's Rents, White Street, Southwark, which was disturbed about baptism and laying on of hands in 1698; he left then and in two years was pastor of two other churches. These facts were collected by Stinton, Keach's colleague and successor, having been written down in 1699 by a member of Robbins' second church. It looks as if Robbins also was very unstable in his views, and had been damaging the Bucks churches. A request from General Baptists to Particular Baptists is hardly to be paralleled, but the proceedings of Keach and Robbins were hardly paralleled.

ye Church and afterward a schisme from them) that we would give them our assistance in this case. now our request to you is yt you would be pleased to concern your selves in this mater so as yt there may be a fair hearing of that mater by parties of both sides in order to a loving & friendly reconciliation at a convenient time & place.

The Question being put what we should do respecting ye Assembly to meet at Whitsontide next in Goswell street The ffollowing Letter is agreed to be writ & sent to them Vizt. [Next Assembly.]

To the Messengers Elders & Brethren that are apointed, and shall meet together on wednesday[9] in Whitson week next at Goswell Street.

Wee the Messengers, Elders, & Bretheren at an association met in Whits Ally Moor Fields Lond.

Whereas we did last year seperate from you for the reasons then assigned, we now think fit to let you vnderstand, that for ye preservation of ye purity of ye Churches, from that gross heresye we can do no less then maintaine our seperation from you, vntill you shall purge your selves there from and as it is to ye grief & trouble of our souls that persons otherwise sound in ye faith (by main[taining] communion with them) should con[done ] an heresye so We do intreat you [by the mercies of our] Lord Jesus Christ, whose name [you wrong, that] you would consider the ev[il you promote by] so doeing & what a tendency [there is to dishonor]ye name of god, to give ye e[nemy of religion] ocasion to blaspheme, to instil [doubt] in ye minds of men, to corupt the churches of Christ of our Lord Jesus Christ, to turn from ye ffaith once received, to [ove]rth[row the] ffoundations of Christianity yea to [r]oot [Christ]ian Religion out of ye world. We [therefore] beseech you that you will [lay] this to hart and [purge] your selves [from these] *things, then, (and not till then) we shall with all gladnesse & Joy of heart vnite our selves to you againe. We conclude with our hearty prayers that the lord would open your eyes in this matter and direct you so to act that peace and truth may dwell together and subscribe our selves Yor. Bretheren ["Please reconsider your condonation of heresy."] [Page 5.]

[9] The word, next, follows and is cancelled.

Agreed Bror. Will. Woodham, Bro. Robt. Hore, and Bror. Jos. Taylor deliver [10]a copy of[10] the above written Letter to ye Assembly.

Agreed That a Generall Association be held in Whites Ally Lond. on Wednessday in Whitson week which shall be in the yeare 1698 But if the afaires of the Churches shall require, it is Agreed yt any two Churches in our Community Agreeing together shall have power to call an Association in ye mean time.

[Autograph signatures.]

| | | |
|---|---|---|
| John Lacy | Joseph Taylor[11] | Tho Fowle[11] |
| ffrancis Morris | Will Woodham | John Cook |
| Clement Hunt | John baker | Antho: Darvall |
| W Smith | Tho Basting | Robt Hore |
| Robt Goodson | James Clark | |

## [FIRST ASSEMBLY BOOK.]

[Northern Association, 1697, May 25.]

An Assossiac̄on[1] held at Glasshouse Yard in Goswell Street May 25th 1697:

The representatives of the Severall Churches of ye Northern Assossiac̄on were then called over & it was then Agreed.

[Members present.]

The names of the representatives are as followeth.

For Bror Whites Meeting[2]
Bror Agard
Bror Evans

For Bror Kirbys Meeting[3]
Bror Dean
Bror Axtell
Bror Brown

---

[10] Interlined.

[11] All in one column.

[1] The insertion of the Association minutes in the Assembly Book suggests (a) that they were originally in close proximity to the Assembly minutes, possibly in the minute book of the church where both meetings were held, i.e., Goswell Street: (b) that this Association practically guided the affairs of the Assembly.

[2] Fair Street, Horselydown, moved from Dockhead.

[3] Goswell Street.

For Brother Malden and Bror Berry Meeting[4]
Bror Chamberline &
Bror Gale-

From Burnham Bror Cooch and Bror Lilly } Essex
From Colchester Bror Thos Agnes

A Question being proposed by Bror Cooch by the request of our friends in and about Burnham concerning Marriage whether it may be fittest to be performed pr the Natitionall Ministers or by our Own Ministry & it is Referred to the Generall Assembly. [Who shall solemnize marriages?]

Agreed that the absence of the representatives of some of the Churches wch belong to the Northern Assossiacon is a Greife to us & therefore Do referr the Consideracon thereof to Enquier into the reason thereof to the Generall Assembly [Diminished numbers.]

Also Agreed that there be Association the Tuesday in Whitson Week in the year 1698 at London in Glasshouse Yard.

Also Agreed that we desire the Generall Assemblys May be continued & that they stand by & maintaine our Ancient Decleration of faith. [No further definition of faith.]

| | | |
|---|---|---|
| Wm Cooch | John Malden | Thos Deane |
| Thos Kerby | Thos Agnis | John Brown |
| Geo: White | Henry Agard | Thos Axtell |
| Thos Evans | Thos Chamberline | |

*From London and others their Association was held a Generall Assembly[1] in Gosswell Street May 26: 27: 1697 [Page 12.] [1697, May 26.]

A Consediracon abt marrg. First

The Result of the Assemblys is Desired concerning those Messengers Elders & Churches now absent. 2d.

The London Association having appointed another to be held Tuesday in Whitsun week the next Year & Desired this Assemblys Advice that in Case an Emmergency whether they may not meet as an Association before the time aforesd. 3d.

That the Assembly be desired to abide by and Maintain their Declar. of faith already agreed to. 4th.

---

[4] Goodman's Fields.

[1] The confused text of these minutes suggests a new scribe. Apparently he first copied the agenda in eight items, and then gave the results, except that the third result is transposed after the fourth agendum.

The Assembly do agree that in Case of an Emergency any 3 of those Churches Agreeing therein may Appoint & time & place & send to all the rest of the Churches of the sd Association to meet together Accordingly & being so meet to be an Orderly Assembly.

5th. A Letter from Colchester to be read and Considered.

6. A Letter from Lincoln

7. A Letter from Chichester

8. A Letter from the Western Association.

[1st] Query. Whether a Member of our Comunion may be Married by a Nationall Minister Yea or Nay.

Answrd. [State clergy may perform marriages.] They May the Minister Omitting the Ceremonial part thereof respecting Divine Worship.

2d. [Invitation to disorderly seceders.] As to the 2d proposition it's Agreed that those our Brethren who Seperated from our Last Assembly that such their Seperation was disorderly & We takeing Notice of their Absence from this Assembly do agree that letters be sent from hence to the Severall respective Churches of whom they [were] representatives as also to all other Churches who are now absent.

3d. The Assemblys doth hereby declare that they do own & abide by their Decleration of ffaith already agreed unto in Answer to Colchester Letter concerning pride in Men & [Ministers to be simple in attire.] Women concerning perriwigs & high Dresses. The Assembly doth Agree that the Ministers Guilty therein be carefull to Reform themselves & ffamilys & also to Admonish such of the Congegration as concerning the Sin of Covetiousness.

[Deacons to promote liberality.] It is the Agreemt and Advice of this Assembly that the Deacons or such as are as Decons in Every Congregation in receiving the Churches Collections do take notice of the particular Receipts (viz) from whom & what and if they observe any Members to be short therein to advise & [Page 13.] Admonish to more *Liberalitie and if not to acquaint the Churches therewith that so there may be an Equallity in performance of that great Duty.

[Committee for reconciliation.] In Psuance of the Agreemt. that Letters be sent to the Severall respective Churches now absent mentioned in the 2d proposiccon The Assembly do Appoint Bror Allen Bror Cooth Bror Bowes Bror Vincent Bror Berry Bror Maulden and Bror Brown of London to write the said Letters and present the same to the Assembly to morrow morning &[2] Approbation.

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[2] "&" for "on" suggests dictation at some stage.

The Letters abovesd being written and presented to the Assembly for Approbacon The Assembly do appoint[3] of them & do appoint Bror Berry & Bror Allen to be our messengers to Deliver our Said Letters unto the Church Meeting in Whites Alley and wee do Appoint Bror Vincent and Bror Nordon[4] to be our Messengers to Deliver our Said Letters unto the Church Meeting in the park.

We also Order and Desire Bror Kirby Bror Mauldon and Bror White to take care that our Said Letters be carefully Delivered to the Churches in Buckinghamshire Northampton Shire Lincolnshire & to all the Churches that are of our Comunion who are now absent

The Question being put whether it be Lawfull for an Elder of[5] Messenger to Rent a Prsonage & Receive Tithes.[6] [Ministers advised not to impropriate tithes.]

The Assembly do agree that in some Cases it may be Lawfull but in all Cases very Inconveniant.

The West Association Letters being read.

In answer to the Said Letter this Assembly do agree that because of reasons mentioned in the Agreemts of former Generall Assemblys they think not meet that the Controversie desired to be debated should be Publickly. [Controversy stifled.]

The next Generall Assembly is Appointed to be held at London the Wednesday in Whitsun week Anno Dom 1698.

And it's further Agreed by this Assembly that if any persons of our Comunity do for time to Come Debate the Controversy respecting the Trinity and the Christ of God whether publickly or privatly that they do manage the Controversy in their Debates in Scripture Words and terms & in no other terms. [The Trinity to be considerd in Scripture terms only.

Moreover it's Agreed that our Bror White Bror Kirby and Bror Maulden do draw us a letter to lett our Brethren of the Western Associacon understand their result and proceedings and the reasons thereof.

As to the request of Bror Cox to this Assembly Concerning a Ministry to be Sent into Yorkshire. [Evangelization in Yorkshire.]

This Assembly doth referr the sd Matter to be further enquired into by Bror Caffin Bror Amory Bror Bowes and

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[3] Approve.

[4] Robert Norden, of Warbledon.

[5] Or.

[6] This relates chiefly to Bowes, see 1700. It is a curious coincidence that Joseph Davis of Mill Yard in 1705 acquired the manor of Little Maplestead, whose tithes still support a Baptist church.

Bror Vincent with the Assistance of Bror Kirby Bror Maulden and Bror White to Discourse our Said Bror Cox further abt that concern & to Act therein as God shall advice & in & by his Words Direct.

[Page 14.] *And it is further Agreed that all representatives now present do take Copys of this Agreemt and read it in their respective Church Meetings that all the members may be acquainted therewith.

[John Cox not recognized.] The Brethren above named having further Discoursed Bror Cox do find that they Cannot at present ordely Depute him to be one of our publick Ministers

| | |
|---|---|
| John Amory | Wm Couch |
| Mathew Caffin | Danl Allen |
| William Vincent | Thos Evans |
| Thos Bowes | Jos Benge |
| Thos Kirby | Jos Aggnes |
| Geo: White | Wm Maddox |
| Henry Ager | Thos Chamberlaine |
| John Mauldin | John Brown. |

[1698, June 15.] Att a Genll. Assembly of Messengers Elders and Brethren mett together in the 15th Day of the 4th month Anno 1698- -

An Address from the Western Association being read and the particulars therein being largely & Deliberately Debated.

1. respecting marriage. It is Agreed by this Assembly that all the Churches of our Comunion do Carefully keep and observe the Agreemt made the 14th of May Anno 1668[1] touching mixt marriage and for any to pceed therefrom is Disorderly.

2. a gifted Bror not to go out to Preach till sent. It is Agreed that a Gifted Disciple as such may not Exersise his Gift in the Ministry of the Word abroad out of the Church whereof he is a Member without he be sent by the Church (Except in Cases of Journeying abroad) And we do desire and Advice[2] all the Churches of Christ that relates to be very Carefull therein and not to permit thereof.

3. Members of our Churches not to Join in ye worship of Pedobapt [or other communions.] It is Agreed that the Members of the Churches of our Comunion may not joyn in the worship of God with those that are not And we do Advise all Members of the Severall

[1] Compiler first wrote 1698 by error, then corrected to 1668.

[2] Text contains these words, cancelled:—"all Members of the Severall Churches of our Comunion to keep themselves," evidently inserted by mistake from the next paragraph—an indication of copying from a written text.

Churches of our Comunion to keep themselves pure in the Seperacon and if any shall transgress therein wee advise the Churches unto whom they belong Carefully and Speedily to Admonish them of the Evill and danger that do attend it.

We do Judge it very Expediant for preventing of Scandall and Reproach that when there is a Marriage Intended between any Members of our Churches That publick notice thereof be given in the Church Meeting sometime before it be Solempnized 4. [Notice of intended marriage to be given in Church meeting.]

These Questions being put whether Sound Doctrine or Erra viz: Whether the ffather Distinct or Seperate from the Word and the Holy Host is the Most High God. [Errors condemned.] 1.

*That our Lord Jesus Christ is a God only by Deputation as Magistrates and Judges are. [Page 15.] 2.

That the Body of our Lord Jesus Christ Consisting of flesh blood and bones is not of the same substance as ours (to Wit) Mankind. 3.

In Answer thereunto

The Assembly being called over It is by all the Members thereof declared that the Sd 3 prticulars last above Mentioned and each one of them to be Error.

Whereas the Assembly in Anno 1697 did order letters to be sent to the Churches then absent & amongst others to Northamptonshire & parts adjacent And we having now recd a letter from Northamptonshire cd. by Bror Garrett[3] in Answer to ours which being read and finding the matters therein Menconed relating to a printed paper being produced and the matter therein menconed to be the opinion of Mathew Caffin being publickly read and the Assembly being desired to give their opinions therein whether they Owned it to be Sound Doctrine or Error for Satisfaccon therein. [Opinions attributed to Caffin condemned at instance of Northants Association.]

The Opinions aforementioned were audibly and Distinguishably read viz. that the Son of God or the word was not of the Uncreated Nature & substance of the Father neither of the Created Nature & substance of his Mother.

Whereas in the said menconed paper it is also printed that Christ as he is the word of God John 1st: 1st albeit that he was God yet he is not of the Uncreated Substance of his ffather but God made him a Creature only And Secondly that the Creature was made flesh & blood & bones

[3] ? John Garrett, of Berkhampstead: Taylor I., 231; but more probably Thomas Garrett, who in 1703 attended the General Association from Northamptonshire.

in the Virgins Womb not by takeing flesh of the Virgin Mary But that Matter (vizt.) the Word was turned into flesh in the Virgins Womb.

And the Question being put whether they did own the Same to be sound Doctrine or Error the Sd Assembly being Called over by their names it was Owned by all Save one to be Errors.

And in further Answer to Northamptonshire letter

[Caffin to be cited to trial next Assembly.] The Assembly do agree yt Mathew Caffin shall be admitted to a faire Tryall in our Next Assembly And in the meantime that timely notice thereof be given unto him.

[A personal matter dismissed.] The Matter in Sevell papers presented by Bro Flowen touching Bror Bowes being referred to Sevall Brethren of the Assembly they perusing and considering the same do think the Same not fitt to be presented to the Assembly And have given their Advice therein to our Said Bror Bowes & Bror Flowen.

[Collections for James Marham of Lynn.] [Page 16.] Bror Marchans Case being presented and considered *It is Agreed that a letter be written from this Assembly to the Baptized Churches in this nation to make Speedy Collec̄c̄on for him[4]

[Collection for Norwich.] The Case from Norwich being Considered it is Agreed. That what can or shall be Collected for them be paid unto Bror Gale for their Use.

[Can Russell's morality be established ?] A paper being presented containing a Charge against Bror Russell[5] for Great im̄orality &c. It is Agreed that Bror Hook Bror David Brown Bror Joseph Brown & Bror Gale do meet togeather with Bror Hunt & others with him to Consult & Agree if they can [light] upon a Medium to try the Said Charge.

[Arbitration between Brown and Smith.] It is Agreed that Bror Amory Bror Bowes Bror Vincent Bror Hook Bror Garratt Bror Beng Bror Allen and Bror Miller do meet together to hear and Determine the Difference between Bror Brown and Bror Smith and the friends concerned with them therein.[6]

It is Agreed that Letters be sent in Answer to

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[4] The persecutions of Marham were so malignant that even the Particular Baptists subscribed; see letter to Whitchurch, now at Regent's Park; and Taylor I., 322.

[5] No Russell is known except the Messenger, who was meeting at High Hall on these days.

[6] This appears to relate to a secession of [? John] Smith from the church at the Park under William Brown: see below.

Northampton Shire friends &c which was also written and sent by Bror Garrett.

It is Agreed that a letter be sent to Buckingshire friends & those concerned in their Letter unto us which said Letter was also written and ordered to be sent per Bror Hook.

Memorandum.

That Bror David Drown Bror Joseph Brown & Bror John Croft do testifye that Bror Clement Hunt on the 17th Day of June 1698 was pleased to speak very Slighting & Reproachfull of the Genall Assembly and said he had Endeavoured the Breaking the said Assembly these fifteen years & thanked God he had done it And also added that he had more peace in what he had done in breaking the Same than in anything he had done in his life time. The Brethren above named to [? adjust][7] the Difference between Bror Smith &c and Bror Brown &c mett accordingly & did determine the same upon mature Deliberacon having heard the Witnesses and Allegacons produced on both sides did find that the Seperacon of our sd Bror Smith and those friends with him was & is from a lawfull Church of Christ And also that his and their Seperacon was & is disorderly. And in the fear of God we do advise him & them humbly and Seriously to acknowledge their said Disorder unto the said Church And that the said Church be herewith satisfyed. And as their Circumstances now stands We think it safest for them to remain Apart until they can arrive unto a peaceably union.

[Hunt of Cudington glad of disruption.]

[Smith's secession unjustifiable.]

A copy of the Letter sent to Whites Alley touching Bror Wm Russell

[General Association asked to silence William Russell.]

*The Genall Assembly of the Messengers Elders & Brethren mett in Goswell Street Meeting House the 15; 16 and 17 of the 4th Month 1698 [Page 17.]

Unto our Dissenting Brethren Mett at Whites Alley Meeting House on the Day or Days above Mentioned.

Beloved Brethren

for as much as Bror Wm Russell a Member of your Society by the Testimony of sevall credibly Witnesses is proved in our Assembly to be guilty of severall & great Imoralities ,We have thought meet thereby to acquaint you therewith & do Earnestly do desire you speedily to admonish him thereof And to Suspend him

[7] Word illegible.

from Exercising any Ministriall gift in the Churches of our Lord Jesus Christ And also further to deal with him as god's word Directs in such Cases And further also we do desire & in God's fear Beseech you to consider & Examine well your present Station And remember from whence you are fallen & repent & do your first workes.[8] Brethren the Honour of God and the Glorious Gospell of our Lord Jesus Christ being so much Concerned we hope you will answer these our request.

[White's Alley desired to consider its position.]

Subscribed in the name[9] and by the order of the Assembly

Jo: Amory
Thos Bowes

[Adjourn two years.]

The next Genall Assembly is appointed to be Wednesday in Whitsun weeke 1700 in London.

But in Case the Churches in the Northern Associacon shall se cause to call one sooner That they give Notice thereof to all the Churches of our Comunion And that in meantime the Collecc̄ons for the Messengers be sent up next Whitsuntide to Bror Kirby and Bror Gale or Either of them.

Thoms: Kirby
John Berry
Wm Brown
Nath: Gale
John Smith
Dan: Allen
Wm Maddocks
Thos Cox

Jo: Amory
Thos Bowes
Wm Vincent
Geo: White
John Maulden
Thos Chamberlain
Thos Benge

In behalf of the Assembly

## [ASSOCIATION BOOK.]

[Page 6.]

[1698, June 15–17.]

[White's Alley.]

*The names of the Seaverall Messengers[1] Elders & Representatives with[2] the seaverall Churches to whom they belong That are agreed vpon & approved of as Members of this Generall Association held June. 15: 16: 17: 1698

[8] This seems not to relate to tolerating immorality in its pastor, Joseph Taylor (a fact not yet established); but rather to heading the other party who objected to Caffin, and organising a General Association.

[9] The words "of God" are in the text here, cancelled.

[1] The word, Elder, was written first, and cancelled.

[2] The letters, th, stood first, and are cancelled.

[Members present.]

| | |
|---|---|
| London | Joseph Taylor Elder |
| | Robt. Hore, James Kerby } representatives |
| Kent Deptford | Wm. Alcock, Wm. Woodham } Elders |
| | John Woodham, James Handley } Repr. |
| Ailsbury | John Baker Elder |
| Cuddington | James Clark Repr Clem̃ Hunt |
| Winslow | Benja. Morly Mess. |
| | Robt. Goodson Elder |
| Wing | Wm. Sturch Elder |
| Barkumstead | Tho. Bastion |
| Kempton & Lutton | |
| Branford | Anthon. Darvall Elder |
| Essex Rainham | Thom̃. Fowle Elder |
| Dean Street[3] London | Will Russell Messenger |
| | John Lowke |
| | John Hasley |
| Kent Ashford[4] | George Elise Elder, John Serles, Henry Longley Elder } |

[Page 7.]

*At a Generall Association held June 15, 16. 17. 1698 An Apeall was Brought By Bror. James Monck, Daniel Dunn and Alburt Cam in Behalfe of themselves & Frist. Bradshaw Sis. Dunn & Sisr Edwards Complaining of Hard & Irregular Proceedings of The Church at Deptford Against Them. Which is as followeth [Appeal against Deptford.]

1. [Arising out of doctrine]

Whereas we ye forementioned persons were vnder some doubts concerning ye vnity of ye God head, and sent to be better informed in that point Instead of any Information we were exceedingly troubled at ye answer Received March 19 97 (wch was said to be approved of by ye bretheren and sent by their Order) which was made vp of seaverall reflections

[3] This church was not one of the six allies, nor is it certain whether it emphasized the Six Principles. It moved next year to High Hall, Cow Lane, West Smithfield, and is better known as the High Hall church. William Russell was M.D. of Cambridge, had signed the Confession of 1660, and had evidently been ordained to the highest rank in the Connection. He defended General Baptist principles against the Seventh-day Baptists, the singing Baptists, the Quakers and the Presbyterians, notably in February next year at Portsmouth.

[4] This entry was begun below Deptford, and cancelled. Apparently the admission of these two new churches had to be considered before the names could be recorded, and so they appear out of geographical order.

& very hard sayings as may be made apear by some remarks in a Paper by it self the which was no way[5] tending to resolve our doubts.

2. [and suspension without notice] When on beter consideration we ye above named persons sent an Article of our Faith to ye Church Meeting Wherein we Owned ye Divinity & Humanity of Christ (wch was accepted verbally from two other Persons without Signeing their Article) yet vpon ye receipt of ours ye Church sent vs a paper of Suspention as they called it, and this wthout hearing our defence against ye Charge exhibited against vs. wch we esteemed irregular proceedings & not that wch fellons are allowed in Courts of Judicature, & therefore we Query whether any that are Suposed to be Criminals ought not to have fair tryall before ye Church & tryed singly one, by one, & suffered to make their defence, or whether It be warrantable for such a Church to Condemn 5 or 6 persons all together & never summon them to apeare to Answer for themselves.

3. [and refusal of recantation] After having Received a second Paper from Bror. Woodham we were beter informed, & sent ye Church a second Article of our faith, wch was owned to be equivalent wth theirs, but could not pass for satisfaction so that we may be accepted, because it was only sent in writing & not Verbaly Owned, tho' we were excluded our communion vpon no Other but we must come & make our Verball acknowledgement one, by one, though 5 or 6 cast together. then we desired a Church Meeting might be called to make a Verball acknowledgement of what we had written vnto them, as was desired & then we would not set down with any else tho' we might But such a church meeting [was] denied vs, notwithstanding it was given out they would meet vs halfe way, this Church meeting we requested because we would not set downe any where else, if maters could be adjusted between vs, But this not being allowed we transient sate downe with Bror. White tho' it may be vnadvisedly.

4. [and demand to sign a creed.] But Then when our Mounthly Church Meeting [was held, we] all vnanimously came to make our Verbal ac[knowledgement] of our Article as was desired, But then ye Case w[as different] for now it must be put to ye Vote Whether we sh[ould signe] our owne Article or ye Churches, and it was [carried with] one voice yt [we must signe ye] Churches. [Which thing we] [Page 8.] *refused to do because we think they have not power to

[5] Interlined.

Impose any such thing having no president for such a practice. One thing more we have to Inquire & yt is whether we ought not to have two admonitions at least before we had been excluded our communion wth ye Church the which we do affirm we had not. These things we Leave to ye Impartiall Judgment of this Assembly & remaine Yours.

These Charges[6] and ye defence made by ye Church, were heard distinctly one, by one, and the Assembly drew vp Questions on every head & Gave their Judgment as foll. [Trial and verdict.]

Whether the members agreived sent their Papers as persons doubting for information (as they say) or as persons confident in their Opinions. Quest. 1.

That they did not send their paper as persons Doubting but rather as persons confident in their Oppinions. Answr.

Whether ye Church is to be blamed for that answer sent to their paper, wch they complain of Quest. 2.

in the Negative Answrd.

Whether it be a sufficient cause for a Church of Christ to deal with Persons for denying the deity of ye Son of God and endeavouring to Promote that Error by Leters Books or otherwise Quest. 3.

in the affirmative Answrd.

Whr These members had due admonition according to ye circumstances of the case Ques. 4.

in ye Negative Answrd.

When they dealt with them alltogether and that wthout summoning of them before ye Church or hearing them particularly one, by one, Whether their proceedings were regular Ques. 5.

in ye negative Answerd.

The Church was cleered from ye charge of not granting them a Church Meeting wthout puting it to ye Question

Whether The paper they offered to ye Church was sufficient satisfaction according to ye circumstances of their case Ques. 6.

in ye Negative Answrd.

and then agreed the Church was ye proper judge of what satisfaction to receive

Whether these members are to blame for takeing their Communion at Horsly downe Quest. 7.

in ye affirmative Answrd.

Then Advice was agreed vpon to Give [to ye Church and] to these Members as followeth

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[6] The words, were heard, followed and were cancelled.

[Page 9.]

*To The Church

[The Church to begin afresh.] That we adjudging they have been too quick in their proceedings We advice them to take of their suspension, and begin a new to give them due admonition, and if that takes not effect to Summon them to the Church meeting & give them a fair hearing, & trial one, by one, & proceed wth them according to ye laws of our Lord Jesus Christ.

To the members

[The members to repent of their heresy.] That we adjudging them Guilty of denying ye deity of Christ, of endeavouring to promote yt heresie, of refuseing ye admonition of ye Church, and for takeing their communion at Horsly downe we advice them to Repent of their Heresie and to give satisfaction to ye Church in every particular

[Norwich building.] The Church at Norwich being Indebted about £40 for ye building of their meeting place[5] wch they are not able to Pay, the[7] wch is like to be very prejudicial to ye Interest of Christ there[5] and they herevpon requesting our assistance It is Agreed that the representatives of every Church do lay this mater before their respective Congregations Very speedily and intreat their assistance in it and send vp the mony yt shall be colected to Bro. James Morris in Cheap side to be sent downe to them.

Agreed that a Generall association be held in Whites Aly London on Tuesday in ye next week after Whitson week which shall be in ye year 1699 But if the afairs of ye Churches shall require it it is agreed that any two Churches in our community agreeing together shall have Power to call an association in ye mean time

[8]Mem. That it is not to be supposed that ye representatives of ye Church of Deptford did judge in their owne case

[Autograph Signatures.]

John Lowke
Ja: Clarke
Joseph Taylor
James Kerby
Robert Goodson
Tho. Fowle
Benjamin Morley
ffrancis morris
Clement Hunt
Henry Longly
Wm: Russell
Tho Basting
John Baker

[7] The words, consequence of, followed and were cancelled.

[8] This memorandum is contemporary, and is written over the margin and over half the page.

George Ellis
John Searles
Rob: Hore

Antho: Darvall
William Sturch
William A[lcock]
Will W[oodham]
John W[oodham]
Ja: Han[dley]

*The Names of ye Seaverall Messengers, Elders, & Representatives together[1] with the Seaverall Churches to whom they Belong That are members of this Association & mett June 6th, 7th, 1699 [Page 10.] [1699, June 6, 7.] [White's Alley.]

[Members present.]

| | | | |
|---|---|---|---|
| London | Whites Alley | Joseph Taylor Elder | |
| | | Robert Hore, James Kerby } | Representatives |
| | High Hall[2] | William Russell Messenger | |
| | | John Lowke, Gowin Birkhead } | Representatives |
| Kent | Deptford | William Woodham Elder | |
| | | Daniel Fenn, John Yeomens } | Representatives |
| Bucks | Ailesbury | John Baker Elder | |
| | | Thomas Monck Repres. | |
| | Cuddington | Clement Hunt Messenger | |
| | | James Clark Repres: | |
| | Wing[3] | Robert Fellows Repres | |
| | Wickham[4] | John Grove Representative | |
| Hartfordshire | Barkhamsted | | |
| | | Thomas Basting Representative | |
| Middlesex | Branford | Anthony Darvall Elder | |
| Essex | Rainham | William Davis, Roger Byford } | Representatives |

*At a Generall Association Held June 6th, 7th, 1699 [Page 11.]
The Church at Deptford sent their Elder & Representatives with the following Message [Deptford protest.]

The Deptford Case

A Copy of the Churches Agreemt respecting the Assembly At a Church meeting May 22 1699.

---

[1] Interlined.

[2] This stately building had lately been vacated by an Independent congregation. See Wilson III. 388.

[3] The name, Winslow, was entered above, and cancelled.

[4] The name, Kempton and Luton, was entered below, and cancelled.

["Please do not legislate, only hear appeals, or we withdraw."]

Agreed that bro Yeomans & bro Fenn represent this Church with bro Woodham at ye General Asscociation in Whites Alley Moor-feilds that shall be on Tuesday in the next week after Whitson Week with this Message from vs. Vizt That we are willing to continue members of that Assembly, provided it be agreed by them that they only Meet [1]to confer & advise for the promotion of the Gospell and ye good of the whole, But not[1] to make Laws obliging particular Churches thereby, or Else they must be accounted Criminals by ye Assembly (save only matters refer'd to them) which we think is divisting such Churches of the power given them by Christ, and renders them vncaple to manage their own affairs, & to act for the glory of God. This being granted that they have power to assist as necessity may require, but if denied, to Return as haveing no power from vs to act with you.

Signed by vs[5]

| | |
|---|---|
| Wm. Woodham | Tho Skinner |
| Wm Shofield | Tho. Lewin |
| Jno. Yoemans | Tho Norman |
| James Monck | Tho Arden |
| Jno. Cheese | Dan Fenn |
| Jno. Tyms | Fris: Bradshaw |
| Jno Woodham | Jno. Newland |
| Wm. Phelps | Dan Handley |

This letter being read the Question was put whether they did object against any article aready made, or that should be made. and then the first Article made by this asscociation [1]May 12 1697[1] was read Vizt. Agreed. that we stand by what we did last General Assembly, and that we cannot have communion with that General Assembly vntil that Assembly purge themselves from the said [heresye] for wch. we made our seperation from them. And they askt whether they objected against it, and then it was Agreed to put[1] the Question to every one of ye Assembly whether they would abide by that Article wch. was answered in ye affirmative by every one but themselves, who being particularly askt answered in the negative yt they would not stand by that Article.[6]

[Protest against breach with Assembly made binding on all.]

[5] All these names are in the margin, apparently inserted afterwards.

[6] It is very remarkable that the Deptford church did not renew its connection with the Assembly.

Then it was proposed that if they would not stand by yt Article we need go no further. But they were disired (if they pleased) to sit downe & act with vs and if any thing should arise yt they could not agree with it was time enough then to withdrew But notwithstanding this[7] they withdrew themselves from our association vnless we would[8] alter that Article [Deptford withdraws.]

[Page 12.]

*The Question being Put what Ought to be done to further the Reformation Begun[9] in seperating from ye General Assembly 1696 It was Agreed ye following Letter should be writ & sent to all those Churches who are of ye same ffaith[1] with vs that are yet in communion wth. them. Vizt.

The letter covers five pages, and is summarised by Taylor, I. 471. It asserts that Caffin had for above 40 years past declined from his first faith about ye person of Christ. The first signature is of Benjamin Morley, Messenger; the other signatures are of those present this year.

[Page 18.]

[1700, May 22-24.]

[White's Alley.]

*The Names off ye Severall Messengers Elders and Representatives together[1] wth ye Severall Churches to whom they belong yt are Members of this Association And mett May 22—23—24 days—1700.

[Members present.]

| | | | |
|---|---|---|---|
| London | White's Alley | Tho: Deane | Messenger |
| | | Robt: Hore, Samll. Keeling | Repr |
| | High Hall | Wm. Russell | Messenger |
| | | John Lowke, John Haley | Repr |
| Rainham | | James Clark, Wm. Davis | Repr |
| Branfford | | Anthony Darvall | Elder |
| | | Thom: Cuthbert, Henry Teem | Repr |
| Ashford | Kent | Henry Longly | Elder |
| | | Sampson Pearce, Christopher Cooper | Repr. |
| Bucks | Winslow | Robert Goodson | Elder |
| | | Leonard Wilkins, John Perkins | Repr. |
| | Ailesbury | John Barker | Elder |
| | | James Mayden | Repr |
| | Wing | Wm. Notkins | Repr |

[7] Added.
[8] The word, not, follows and is cancelled.
[9] The date, 1696, follows and is cancelled.
[1] Interlined.

[Page 19.]

[Lu]ton & Kempton Jos: Garnet Elder
*Cudington Clement Hunt Messenger
Richard Cox Repr.
Wickham[2] Thos Tripp Repr.
Cambridg Shire Wilbrom Jon: Lacy Messenger
Harford Shire Barkhamstead Thom: Basting } Repr
Jon: Cooke }
Notingham Shire Notingham Sam: Cresswell Elder

At A Generall Assotiation Held May 22—23—24—1700
The Rainham Case

[No transfer back of a member not in actual touch.]

To enquire whether ye Church at Rainham can give there Bro: Robinson A letter of Commendation [to the][3] Church att Pilgrims Hatch[4] considering he is A D[weller][3] att Rainham now, and leaveth ym and they know not for wt reason, yett note he was once a Member att Pilgrims hatch

Agreed That it is ye Opinion off this Assotiation yt ye said[1] Church canot give[5] A Letter of Commendation to the sd Robinson

[No Calvinist to be an Elder of a General Church.]

The Case of ye Church of Christ Meeting att Wimeshold in Lestershier under ye care of Wm Sothenwood Elder, & brought to this Association by Bror Cresw[ell][3] Elder & Repr of ye Church of Chris At Notingh[am][3] And is as ffolloweth

Boyer[6] had preached at Wymeswold strong Calvinistic doctrine, alleging that it was supported by Thomas Monk and fifty more stars of the first magnitude. The Association declare this a slander on Monk, and ask the church to read the Orthodox Creed of 1679 for themselves; they say Boyer's false charges show him unfit to be their Elder, and suggest argument with any who uphold his opinions on election. The documents cover two pages.

[Page 21.]

*The Case off ye Church off Ashford

[A non-Trinitarian not to be granted dismission.]

Whereas a complaint was exhibited by their Elder & Representatives vnto vs agst one Norton Jarman A preaching Bror who had sign'd A declaration off faith wherein is asserted ye Doctrine of [ye][3] holy Trinity and yt concerning ye Divinity & humanity of the Lord Jesus Xt, as it is belived by us &

[Page 22.]

did allsso qualify himself for *A preacher according to ye

---

[2] This entry was first made at the side; then cancelled. Subsequently it was squeezed in below, but not symmetrically.

[3] Paper torn away.

[4] A hamlet within four miles of Hornchurch and Upminster in Kent; probably the church afterwards known by these names.

[5] The word, hime, follows and is cancelled.

[6] Benjamin Boyer was a minister of the Calvinistic Baptist Church at Warwick, who attended the Particular Baptist Assembly, 1692.

act off Parliment by wch he is obliged to owne ye 3 Creeds contained in ye 39 Articles of ye Church off England, wherein is declared yt ye Nicene creed Athanasivs Creed, & yt wch is commonly called ye Apostles Creed ought throvghly to be received & belived, for they may be proved by most certain warrants of holy Scriptures

And yet affter all this he took a dislike agst ye Doctrine of the holy Trinity being preached & withdrew his Communion from ye Church att Ashford [&c &c, therefore he is guilty of deceiving both the Church and the Government. One page of resolutions.]

Ely case considered

The Congregation meeting at Ely having complained agst Bro: Black their Elder, it is agreed yt ye following letters be sent to ye [7]Congregation & another to Bro Black their Elder [Elder of Ely advised to preach.]

Advising Black to make good his contract that he would preach to them every first day. Letters cover a page.

The Answer to ye Norwich Letter [Norwich.]

Can help with money no longer. Foxwell wrote no more was wanted.

The Buckingham Shier Case

Concering a pson [8]that is[8] turned Calvinist and how they should behave ym selves to such A pson [Calvinist to be silenced, but granted dismission if the church approve.]

1 Agreed yt where any pson off A generall congregation shall preach vp ye pertickeler point to ye destorbing of ye peace of yt Congregation & will not forbare it is ye dvty of yt Church to silance svch A pson & to vse all posible means to recover such psons

2 Agreed that iff any svch pson desiers to remove his Communion vpon yt accovnt yt ye Church may grant ym Liberty soe to doe but they are not obliged to commend ym to any other Church.

The Brethren meeting in Hart Street Covent Garden who pred[9] wth their Elder vpon ye account yt he endeavored to chang boath ye faith & disipline of yt Congregation[10] [Hart street may join.]

---

[7] Originally, Church and Congregation.

Originally, being turned.

[9] ? Parted. In the margin are added the words, declared they, with a caret before this abbreviation.

[10] This church had been founded by the six Associated London churches in 1691. It had called John Piggott from Goodman's Fields, and Mark Key from White's Alley. In 1693 it quitted the London Association; in 1695 Mark Key went to Reading for his health. In 1699 Piggott seceded and

Agreed yt we doe believe & own ym to be A Church of Christ and iff they pleas are very ready to receive ym into or Association

A page and a half of negotiations with the Assembly, ending with refusal to hold communion till a purge of heresy. The signatures correspond with the list at the head.

[Assembly Book, Page 18.]

[1700, May 22-24.]

*The Agreemt of the Genall Assembly holden at Horslaydown By the Messengers Elders & Brethren of Diverse Congregations of Baptized Believers May 22d 23d 24th 1700.

1. [Ordination at Burnham.]

That a Messenger be sent down to Burnum upon an Extraordiarrey occasion To Ordain & Elder or Elders.

2. [Bowes advised not to rent a parsonage.]

That whereas a Letter is Come to us concerning Bror Bowes his renting of a parsonage their that we abide by one Agreemt made Anno 1697 that a Letter of Advice be sent from the Genall Assembly to our Bror Bowes about it which was Accordingly Done.

3. [John Cox must be recommended by an Association before he can be recognized as Messenger.]

This Assembly do agree Concerning our Bror John Cox about his being set Apart for A Messenger that he be orderly sent from the Association before he may be orderly recvd in this Case in the Genall Assembly & a Letter sent in Answer thereto.

[An Expedient for reconciliation.]

for prescribing & Settling a peace in the Assembly It is Agreed that Bror Amory Bror Brown Bror Miller Bror Hoshem[1] Bror Gale Bror Cooch Bror Vincent Bror Kirby do presently meet to prepare & propose to the Assembly what may Expedient thereto.

The words According to the trust reposed in us wee offer it to the Assembly to be Agreed unto

That Christ as he was the word is from the Begining But in Time that words tooke not on him the Nature of Angells but he took on him the Seed of Abraham & as such

established the Particular Baptist church at Little Wild Street, leaving as the principal supporter, Nathanael Foxwell. He declined a call to the pastorate, but presently went as Elder to Horsley down. White's Alley had trouble this same year with an immoral pastor, Joseph Taylor, and had sought advice from Hart Street, High Hall, and Paul's Alley; so this tightening of the bonds was natural. And the two churches ordained Thomas Deane of Goswell Street to to be Messenger, as they were both pastorless—a step they soon regretted. Also in this year, 1700, Joseph Stennett was respectfully dismissed from preaching at Paul's Alley on account of his Calvinistic views. Mark Key, in 1702, joined the Particular Baptist Church at Devonshire Square. Query, was he the person troubling the Bucks church?

[1] Signs John Hessum; Ivimey knew him as Hussum.

is Emanuell God with us or God manifest in the flesh & he is the word is one with the ffather & the the Holy Ghost & has he was God manifest in the flesh so is he Jesus that Tasted Death for Every Man And further whereas that have been & yett are Debates about the most High God wee Conceive he is one Infirmative Unchangable & Eternall Spiritt & Incomprehensable Godhead & doth Subsist in the father ye word & the Holy Ghost.

Which said Agreemt was Sevall times Audibly read in the Assembly And were Sevally Assented unto with this restriccon or proviso That whatever Concepcon any of us might have concerning the Sevall Expressions therein contained Contrary to the Comon Exception thereof yet if any one by preaching printing discoursing or otherwise shall publish or Declare such is Concepcon thereof to the Disturbance of the peace of the Church or Churches of Christ That are of our Comunion such person is by the Assembly declared to be Disorderly & to be accountable therefore Unto the Assembly. [To be accepted verbatim in ordinary sense.] con

The Question being put wherein the Office of an Evangelist Doth Consist as Distinct from an Apostle[2] and pastor, &c [Evangelist not a distinct office from Apostle.]

*It is Agreed we find it to be a peculiar Gift & is encluded in the office of an Apostle. [Page 19.]

And the Question being put by whom the Lord Supper is to be administred

It is Agreed that the Administracon of the Lords Supper belongs only to the Messengers of the Churches in Generall or the Elders of the Church in particular. who is to administer the Lds Supper.

It is Agreed that the Next Genall Assembly be held at Londn Wednesday in Whitsunweeke Anno 1702 at such place as shall then be thought fitt & Convenient by the Londn Eldership [Messengers anywhere, Elders in their churches.]

It is Also Agreed that the Defence Bror Mathew Caffin made in the Assembly and his Acknowledgment was in the satisfaccon of the Assembly. [Caffin approved.]

It is Also Agreed that a Letter be written & sent to the Churches in Northamptonshire Bror Amory and Bror Vincent. [Letter to Northants.]

| | | |
|---|---|---|
| John Burges | Nath: Gale | Wm Cooch |
| Edd payk | Jo: Amory | Henry Randall |

[2] The word "or" is in the text, cancelled.

| | | |
|---|---|---|
| Mat. Caffin | Jo: Simson | Wm Vincent |
| George Brown | George White | James Richardson[3] |
| Thos Kirby | Jo: Hessum | John Maulden |
| David Browne | | |

[Association Book, Page 27.] [1701, May 28.] [White's Alley.] *At a General Association Held att Whites Alley London, May 28th 1701

[Members present.] Affter we had sought God by prayer, for his presence with vs and his blessing vpon vs: ye names of the Messengers Elders and Representatives of ye Severall Churches, were set down: vez

| | | |
|---|---|---|
| The Church of Christ meeting in Whites Alley London | Thomas Dean. Messenger | |
| | Robert Hore, Samuell Keeling | Repr |
| The Church of Christ meeting in High Hall London | William Russell[1] Messenger | |
| | John Lowke, John Haley | Repr |
| The Church of Christ meeting in Branford in Middlesex | Anthony Daruil Elder | |
| | Thomas Cuthbert, Nathanel Swindon | R |
| The Church of Christ meeting att Rainham in Essex | James Clark. Repr | |
| The Church of Barkhamsted Harffordshier | John Cook, Thomas Basting | Elders |
| The Church of Winslow Bucks | Robert Goodson. Elder | |
| The Church of Cudington Bucks | Clement Hunt Messenger | |
| | Richard Cox Repr | |
| The Church of Aielsbury Bucks | John Baker Elder | |
| The Church of Wilbrum in Cambridge shier | John Lacey Messenger[2] | |
| Northamptonshier | William Smith Elder[3] | |

[Page 28.] *And then Severall matters yt were Agreed unto last Time we met were red over: Then Bror James Clark from Rainham complained of some yt neglect thier duty in Assembling [Attendance at church.]

[3] Of Fair Street: the only man of the many who attended now for the first time, to play any prominent part.

[1] He died later this year.

[2] Originally credited to Aylesbury, and cancelled there.

[3] Of Welton.

with ye Church, and go to hear Presbytarian Ministers att such times as the Church is Assembled. He desiering our Advice therein Itt was thus Answered by ye Assembly

1. That it is ye Duty of ye Members of ye Church, to Assemble with ye Church.

2. That all yt are Negligent therein, shall be admonished to make good thier places.

The Assembly did also consider of, and agree upon, A Copy of A letter to be sent to ye Churches in ye Country . . . . perticulerly to ye Severall Churches in Northampton shier and Lincoln Shier . . . [&c &c] [Circular Letter' inviting adhesion.]

*Signatures might stand either as to the letter or as to the whole minutes. They correspond to the list at head. [Page 29.] [Autograph Signatures.]

[Assembly Book, Page 19.] [Association, 1702, May 26.]

At the Northern Association held at Horsleydown May 26: 1702.

1st. Agreed that the Norwich Letter be remitted to the Genall Assembly for consideracon in order for an Answer

2dly. A Charge or Charges being Exhibited against Bror Brown Elder &c & Bror Ambrose Williams & Bror Isaac Cox the Case was put whether this Charge was regularly brought to this Associacon ordered that this be Considered by the Assembly.[1]

3dly. A paper or Letter from Duningdall[2] ordered to be remitted to the Assembly

4ly. Ordered that Bror Williams & Bror Cox for the park are representatives[1]

5ly. Ordered that a Question be proposed to the Assembly Concerning our hearing of Churches or presbyterians.

6thy. Ordered that the Nature & Calling of an Associacon be Considered by the Assembly.

| | | |
|---|---|---|
| | Geo: White | Thos Kirby |
| Vera Copia | John Mauldon | Robt. Gemmett[2] |
| | John Battlle | John Wells. |

[Page 20.] [1702, May 27–30.]

*The Agreemt of the Generall Assembly Holden at Horsley-Down London May 27; 28; 29; 30; 1702 By the Messengers Elders and Representatives of the Churches or Diverse Congregations of Baptized Believers.

---

1 Apparently the Park under William Brown was still troubled.

2 Dunning's Alley, after the death of John Griffith in 1700, had called Robert Gemmitt from Goodman's Fields.

1 Quer. [Elders chosen by majority.] Whether the Choice of an Elder must be by the Assent or Consent of Every Indevidable Member.

An. Resolved and passed in the Negative.

2 Quer. [Divine Succession of Elders.] Whether the Ordination of Elders by Elders be of Divine Institution

An. passed in the Affirmative.

It is Agreed that the next Generall Assembly be held in London the Wednesday in Whitsunweeke 1704.

3 Qur. [Private baptisms permissible.] Whether the Baptizing any person Judged fitt for ye Holy Ordinance by the Ministry & the major part of the Congn. tho. the same be performed privily ought to give offence to any Member of the same Congn. or not.

An. Resolved and passed in the Negative.

4 Quer. [Baptism by any; Lord's Supper by officers only.] Whether any Except Messengers or Elders ought to Administer the Sacred Ordinances of Baptizsm & the Lordship or not.

Ansr. Resolved and passed that the Baptizsm may be Administred by Some other persons, that no other persons but Messengers or Elders may Administer the Lords Supper.

N B the Ld. Supper.

5 Quer. how ministers are to come forth. [only by choice of church.] Whether any Believer who hath attained to Some Knowledge of the Holy Scriptures may take upon him to preach publickly without Approbacon.

An. Resolved & passed in the Negative and that they are to have Approbacon of the Church.

6 Quer. [High minded people to be excommunicated.] How Members of Good Morralls tho' otherwise Stubborn, Heady & his minded ought to be Dealt with.

An. Resolved & Answered they ought if after admonition they walk Disorderly to be with Drawn from

7 Quer. [Ignorant censures blameworthy.] Concluded in Answer to the Question that persons are Blameworthy who pass a Rash Censure without Understanding the Merritt of the Cause that they are blame Worthy.

8 Quer. [Marriage decision of 1668 upheld.] How Church or Congn. shall Deal with persons that Marry out of ffellowship.

Agreed in Answer to the Question wee Stand to the former Agreemt & Referr thereto for the particular which was made in Anno 1668.

[William Brown asked to attend.] [1]Ordered That from this Assembly 2 persons (Vizt.) Bror David Brown & Bror James Richardson go to Bror Wm Brown Elder at the park and Desire him to Appear to Morrow at the Assembly in as much as there are Severall Articles Exhibited which he is much Concerned in.

---

[1] The word "The" precedes this, cancelled.

*Whether A Member of the Church of Christ built upon the foundation Mentioned 6 Hebr: 1: 2: May Joyn in Matters relating to the Worship of God with a Church that is not built upon that foundacon. Carryed in ye Negative. [Page 21.] against mixt communion [or worship.]

Whether any person or persons that did protest against the Assembly may be readmitted a Member of this Assembly without making satisfaccon for that offence to the Assembly It passed in the Negative. Question [Protestors to apologize before readmission.]

Ordered

That an Associcon shall of Course proceed the Assembly and supposing an Emergent Case any Three Churches have Authority to Call together the other Churches belonging to their Associacon & Constitute themselves an Associcon [Associations to precede Assembly.]

A Question being put [2]& to the fence[2] of the Article the last Assembly Concerning the Office of an Evangelist and an Apostle is thus Explained and answered that they are but one Office or Officer in the Church of Christ. [Evangelists are Apostles.]

Ordered According to the Offer of the Western Associcon that there be a Letter sent by Way of Admonition to the protesters or Generall Associcon so Called Ordered that Bror Amory Bror Bowes & Bror David Bedon do draw up a Letter accordingly & to be Approved of by the Assembly & a Letter of Admonition was accordingly sent and ordered to be Delivered by Bror Kirby Bror Maulden & Bror White. [Letter of Admonition to the "General Association."]

The Letter from Northamptonshire Associacon being read after Severall Debates the following Question was put. [Defence of proceedings with Caffin.]

Whether our friends the Genall Assembly taking satisfaccon by Matthew Caffyns Answer & Signing the Expediant did discharge them of their promise made to the Northamptonshire friends of Bringing him to a faire Tryall the Answers it shall or shall not be a full Determinacon of this Matter in relation to the promise

It was Carryed in the Affirmative by 2 to one

And it was Ordered that a Letter be written to the Northamptonshire Associcon in Answer unto the said Letter.

Ordered

That the Money collecting for Bror Burch[3] be given unto him & that Bror Amory take the first opportunity to visitt that people & Bror Vincent go with him & give an acct. of their proceedings therein to the London Eldership. [Visitation and help to Burch.]

Ordered

---

[2] As to the force

[3] D'Assigny in 1709 mentions Burch as a hatter.

That Bror White Bror Maldon & Bror Kirby do Carry & present a letter of Admonition to the protestors meeting att Whites Alley Moorefields or Elsewhere.

[Mere humanity of Christ abjured.] The Question being brought to the Assembly whether the Lord Jesus Christ be a Man only or Else a Created Spiritt changed into a Body of flesh.

[Page 22.] *The Assembly having heard the Said Matter do Declare that they do own it to be Error & do asshore[4] That opinion.

[William Brown's case to be arbitrated upon.] It is Agreed that the Discourse between Bror Brown &c & Bror Whitcombe Bror Coventry &c be referred to Bror Amory Bror Gale Bror Brown & Bror Kirby Bror Gemmett Bror ffoxwell Bror George Smith and Bror Richard Hitcombe Junr. & that the partys concerned do abide by their Determinac̃on.

| | | |
|---|---|---|
| Jo: Amory | Benj: Miller[5] | Jos: Bexly |
| Thos: Agnis | George White | Thos: Benge |
| Robt Gemmitt | Hen: Field[6] | Jo: Clarke |
| David Brown | Nath: Gale | George Smith |
| James Richardson | Ricd: Webb[7] | Jo. Hessum.[8] |

[Association Book, Page 30.] [1702, June 3-5.] [White's Alley.] *The Names of ye Messingers Elders & Brethren[1] Representatives, At a General Association held in Whites Ally Morefields London June the 3d 4th & 5th Daies 1702

[Members present.]

London Whites Ally
Thomas Deane } Messenger
Robert Hore } Representatives
Samll Keeling }

High Hall
John Haly
Gowin Burckhead } Repr

Heart Street Couent Garden
Robert Cousens
Thomas Sharp } Repr

Rainham
James Clark Repr

---

[4] ? abjure.

[5] Of Downton, destined to play a leading part.

[6] Of Burnham.

[7] Of Webstone.

[8] Originally written "Jo. Hassham," which is deleted and this written below.

[1] Interlined.

Branford
Anthony Daruil } Elder
Nathaniel } Swindon } Repr
Wm. }
Hertffordshire Barkhampsted
Thomas Basting } Elders
John Cook }
John Ware } Rept.
George Toppinge }
*Bucks Ailce Berry [Page 31.]
Thomas Barber Rept.
Cudington
Clement Hunt Messinger }
John Hunt Rept }
Winslow
William Gyles Elder
Wing
William Sturch Elder
Northampton Shire
William Smith Elder }
Samll Wright Repr }
Lincoln Shire Association
Joseph Hook Messinger }
Thomas Sergeant Elder[2] }

At a General Association Held at Whites Ally London June the 3d 4th & 5th Daies in ye year 1702 After having Sought the Lord by prayer for his blessing upon and his presance with us it was agreed as follows

The Church of Christ meeting in heart Street Couent Garden haueing sent two persons to be their Representatives in this Association it is Agreed that they be received as Such among us according to the Second Article of the Association held May the 12th 1697 [Hart street admitted.]

At the request of Bror Clement Hunt ye following Quest[ion] was put

Wheter it be A breach of the order of ye Gospel for A Chu[rch wch] denies and oposeth Mixt Marig to refuse the receiueing of A me[mber] guilty of the said fact and Justifying them selves therein, when comm[ended] from another Church yt doath not deal wth persons for so marrying [as] to exclude them their communion. It past in the Negative [Churches may decline to receive member marrying out.]

Whereas Edward Hore Tho: Norris John Cooker & divers other with [them] did [3]as we are informed[3] disorderly [Separatists at Cudington to be dealt with.]

[2] Of Killingholm.

[3] Added in Margin.

Seperate from and make A Schisme in the Church of Ch[rist] meeting att Cudington in the County of Bucks, and haue set
[Page 32.] up a meeting in oposition *oposition thereto[1] & ye said John Cooker in perticular denying ye Eldership of that Church, and they haueing often bin admonished, and much means used in order to reclaim them from their euil and preuail upon them to return too their places in the said Church, and all this proueing ineffectuall and the sd Church by their Messinger now asking the Advice of this Association how they should Act farther in this Affair our Aduice is as follows. vz

That if the sd Edward Hore Tho. Norris Jon Cooker, and the rest shall not apear and give the Church Satisfaction for their great Euil at their next Church Meeting (being Legally Summonsed there unto) but shall still goe on in their euil and Justifie them Selves therein, that then the sd Church proced against and deal with them as disorderly person and Schismaticks.

[John Cox of York Judaistic.] Whereas we are informed by our well beloved Bror Jos: Hook, of the corrupt principles and insinuating practices of Jon: Cox of York, in his endeuoring to Leauen the Churches with Juadism,[4] it is Agreed that it be a caution to this Association and all the churches whome they rept. that they doe not receiue the said John Cox into their Assemblies nor entertain him as a Christian untill that time as he shall purg him self from such Erors.

[Goss and Delafield v. Cudington and Bucks.] Whereas Henry Goss & Tho: Dolifeild hath now Apealed against the Church of Christ meeting at Cudington for unjustly excluding them their communion and Henry Goss perticularly apealing against the Buckingham Association for unjustly Silancing him from preaching It is agreed

1 That it doth not apear to us that they are excluded their communion

2 Whereas Henry Goss charges the Association of Injustice in Silancing him from preaching it is the Opoinion of this Association that they had sufficient and Just reason so to doe.

3 It is agreed that the following letters now red be sent unto the sd Church[5] & Churchis in Association with them,

---

[4] Perhaps a seventh-day Baptist. Thomas Tillam, forty years before, was charged in the same way, when he laboured near Colchester and Norwich.

[5] At first no noun was put, then Persons was interlined, then this was changed to Church.

and to those Breathren that haue Appeald against them att this Time

Church and Association advised to overlook irregularity of procedure, and to win them back by love: Goss and Delafield advised to submit.[6]

*Sentence of exclusion may be pronounced in absence of the member concerned, if he has been summoned.[7] [Page 34.]

The preuious Question being put it was agreed that our Brethren Hook and Wm Smith do take care to make such Improuement upon the sheet Articles of Faith reprinted yt as they shall think fit and acquaint the Churchis with it betwen this and february next and yt ye sd Articles [1]so Improued[1] be not published untill they are aproued by the next generall Association [Hook and Smith to revise Articles.]

*It being now proposed as a Matter very convenient and nescisary from the propogation of the Gospel in generall, and ye generall faith more perticularly, that there be a Schooll of uniuersall Learning erected in or about this City in order to bring up persons (who by the grace of God shall be soberly inclined) to the work of the ministry: It is now unianimously resolued by this Association yt we will to the utmost of our powers endeuor to set up and maintain Such a School as before mentioned, and in order theretoo we will endeuor the obtaining Such Subscriptions as shall be nscisary to Such an end. And yt Such Subscriptions may be attaind and so good a work jncouraged we doe apoint[1] or Brethren Cousens S Keeling R Hore Chandler Burkit and that these fiue psons may call to their Assistance Such persons as they shall think fit for the methodising of this desighn[8] and that they[1] doe give the Churchis timely notice thereof and propose the same to our next Generall Association. [Page 35.] [Institution in London to train for the ministry.]

Whereas our Brethren of the Baptist perswation and of the Generall Faith who haue their aboad in Caralina haue desierd us to Supply them wth a Ministry or with books, we being not able at present to doe the former haue collected ye Sum of Seuen pounds twelve Shillings wch wth wt can be[7] farther obtain'd[9] we haue put into the hands of our Bror S Keeling to Supply ym wth ye latter. & yt ye sd Bror Keeling doe wright a letter to them in the name of this Assembly. [Caralina.]

---

[6] Nearly a page each letter. No hint of the cause of trouble.

[7] Half a page of rulings. No place mentioned.

[8] Second or third attempt to spell it.

[9] The words, for that purpose, followed and are cancelled.

[Lincs and Northants join.] The Churchis of Lincoln Shire and Northampton Shire haue by their Representatives Seperated them selues from the Generall Assembly and haue Joyned them selues in Association with us[1] It is our request that Bror Hook & Bror Wm Smith doo publish the reasons of their Seperation from yt Assembly, which we hope may serue instead of a perticular answer unto the letter of admonition sent from ym to us.

Affirmation of separation, arrangements for next year. Signatures.

[The Minutes of the General Association for 1703, 1704 are printed from the second church book of White's Alley. Note 9, being read in proof by a Messenger of the Assembly, led to the identification of the Association Book as the original church book of White's Alley, and thus to the recovery of the original Minutes of Association. Therefore for these two years we have two contemporaneous MS. texts. The variations are extremely few, and have not been noted except in one significant case.]

[White's Alley Book II., Page 150.]

[1703, May 19-21.]

[White's Alley.] The Names of the Messengers Elders &c and Brethren Representatives At a generall Associacon held at the Meeting house in White's Alley Morefields London the Wednesday Thursday and Friday in the Wsin Week

[Representatives present.]

| | | | |
|---|---|---|---|
| London | Whites Alley | Tho: Deane | Messenger |
| | | Abra: Mulliner | Elder |
| | | Samll Keeling, Tho Wilkes | Representatives |
| | High Hall | John Louke, Tho: Ward | Reps |
| Midssx | Heart Street Covent Garden | | |
| | | Joseph Jenkins | Elder |
| | | Gowin Birkhead, John Downe | Reps |
| | Branford | Anthony Darvil | Elder |
| | | Tho: Cutberd, Nat. Swinden | Reps |
| Hartfordshire | Barkhamsted | | |
| | | Thos Basting, John Cook | Elders |
| | | Jos: Hobs, John Treacher | Reps |
| Bucks | Alse Burry | John Baker | Elder |
| | Cudington | John Hunt, Richd. Cox | Repe |
| | Winslow | Len: Wilkins | Elder |

| | | | |
|---|---|---|---|
| Northamptonshire | | William Smith<br>Tho: Garret | } Elders |
| | | Samll Wright | Repe |
| Lincolnshire | | Jos: Hook | Mess. |
| | | Tho Ulliott | Elder |
| Dorsit shire | | Richd. Bayly | Elder |
| Essex | Rainham | James Clark<br>William Davis | } Reps |

[1]AT A GENERALL ASSOCIATION HELD IN WHITES ALLEY MOREFIELDS LONDON ON THE WENSDAY THURSDAY AND FFRIDAY IN WHITSON WEEK BEING THE 19th, 20th & 21st OF MAY 1703 [Page 151.]

After our well beloved Bror Mr Jos: Hook (according to the Agreement of our last Generall Assotiation) had preached a Sermond to us and we had sought the Lord by prayer and Suplication for his presance with and his blessing attending of us the proceedings were as followeth

Agreed that we return our thanks to our wellbeloved Bror Mr Jos: Hook for his sermond preached to us at this time which accordingly was done

Agreed that a letter now read and Sign'd by one Henry Collyer called an Appeal wherein (as he said) he desires Justice to be done him in a case depending between him and the Church of Wing in the County of Bucks That upon considering the same the matter Doth not come rightly before us and therefore we cannot doe anything in that affair

Agreed that we stand by what we did at the Generall Assembly 1696 and that We cannot have cōmunion with any person at the Lords Table, nor Admitt any to preach amongst us that are in Cōmunion with that generall Assembly untill that Assembly purge themselves from the said Heresie for which we made our Seperation from them

BROTHER GOSS HIS CASE[2] [Goss.]

Agreed That we receive not his Appeal because he hath not complyed with the Judgment and Advice of the Generell Assotiacōn last year 1st.

That a letter of[3] reproof and advise be written and sent to the said Bror Goss and to our Brother Palifield[4] also 2ly.

---

[1] This is in court hand.

[2] Capitals represent a bold text.

[3] This word is interlined.

[4] John Delafield, who signed in 1679.

Agreed that the Letter now read be sent to the aforesaid Brethren in the name of this Assotiacon

[Letter to Goss and Delafield.]

Beloved Brethren

At our last Generall Assotiation we received an Appeal from you against the Church of Christ meeting at Cudington and one of you against the Quarterly Assotiation of the Churches in Bucks which matters when we[3] had duly waid & Considered we gave our Judgment on them with all due respect to the Glory of God the pease of his Churches and your personall pease and Satisfaction being never better pleased than when we are endeavouring or may any ways be servisable to doe those things whereby we may edifie one another

[" You asked our advise

We were in hopes that the resolutions we then came to and the advise we then gave both to you and to the Churches against whom You Appealed might have had a very proper tendansy to soe good an End had they been duly followed and Observed by you but we now find and that to our grief that although you were not unwilling[5] to give us the trouble of hearing[6] your casses, yet you showed noe freedome to follow our directions for at this our generall Assotiacon one of you hath again Appealed against our Brother Hunt and the Quarterly Assotiacon of Burks wherein our said Brother is charged with the holding of Doctrines that are Heriticall and contrary to Godliness and destructive of the foundation prinsipalls of Christianity and the Assotiation is complained against for not hearing of those things (as you say) so as to redress your grievances (as you call them) therein and although the Appeal that is now laid before us be only signed by Henry Goss yet we have great reason to believe that in a great part thereof Espetialy in *in that part which relates to principle you are equally concerned with him and therefore we send this letter of advice as well as reproof to each of you

["yet neglected it

[Page 152.]

It is no small trouble to us to discover soe malignant a Spirit in any that profess Christianity as there appears to be in this psent Appeal by these invective and hard Expressions that are given against one that hath for many years been a Minister of Christ Jesus as is Bror

["and again assist Hunt

[5] Originally written "Willing."
[6] Originally written "Having."

Hunt for cannot but think that it is eminently contrary to the genus and Spirit of Christianity to brand every Eror in Judgment suposeing Brother Hunts principles to be such) with the hard name of Heresie & yt upon your own particular Judgments

Upon the reading your paper (for soe we call it) as matter of complaint we thought it convenient first to Enquire how far Brother Goss and you had followed the advise of our last meeting before we could proceed upon hearing the matter of this Appeal which by Bror Goss one month we find was not truly Observed by you and therefore we cannot but must justly reprove you for not takeing our Advice as Fathers in Christ Jesus and Members of his Churches when it was given in so mild and Christian A Temper and with so good a desine as to unite the divided and make pees amongst Breatheren and now you come with a fresh Enquiry before our first Advises to you are taken Notice of In the next place it is our Advise that you doe boath of you goe to the Church to whom you doe belong and acknowledge to them that you have not done well in your often disturbing their pease and quiet in the Opposing their ministry and in your delivering Doctrines contrary to the faith you had once received and is still owned by the Church and this before the makeing any Aplication to any Assotiac̄on for to prove the truth of your new prinsipalls or to show the falsity of the others and after this we advise that you let them know that you ill Endeavour for to demean yor selves as not to disturb their Ministry nor Strive to broach those prinsipalls you have newly Imbibed to the disquiet of the Church not that to give an account of yor ffaith to such that ask it can esteemed a fault but then there is a Difference between such proceedings and your Endeavouring to make parties and bring over persons to your perswations, a practice which most certainly is contrary to the pure and peaceable rules of the Gospell and destructive to the well believing of the Churches of Christ Jesus

["so you must first apologize

["and promise to keep quiet

And if you shall thus take up your Com̄union with the Church to whom you doe belong and remaine there peaceably and quietly with them and shall yet be dissatisfyed with their principles if you doe in a peaceable

["before we can test the truth of the teaching you complain of;

and Orderly way desire the Church that at the next Generall Assotiation the truth of Each your doctrines may be tryed & they and you shall consent thereto we shall very readyly doe all that we can to set the matter in a true light and hapily if we may faciliate and make up the differance between you

If the Church shall refuse a peaceable motion as this we will try the Doctrines upon your own request and Endeavour to make you Easy provided you are willing to be guided by us

And if after all the Church upon such an Acknowledgment by you Supposed to be made as aforesaid shall refuse to admit you to yor Comunion or deny you a peaceable enjoyment of the same as you resolve to be peaceable and quiet with them we shall resent the same as a Slight to the advise and authority of our Assotiacon as we cannot but doe yor neglect of our late advise and must doe the same if you refuse this but on the other hand Supposing this Advise to be followed by you and Should any ways be neglected by the Church we will with all ready ness receive your Appeal and Endeavour to redress your Grievances Soe hopeing you follow this* this Our Advise and receive it in the Sperit of love and Meekness as it is given to you in the same that the Churches may enjoy peace your Souls comfort and God the Glory and this is the Hearty prayer of us

["if the church will not receive you, we will give redress."]

[Page 153.]

Your Breatheren in the Lord

[Northants and Lincs manifests.]

THE REASON[2] of Northampton and Lincolnshire Churches seperation from the old Assembly being drawn up According to the Advise of the last Assotiation and now read it is agreed

FIRST That the said reasons be printed

SECONDLY that the number be limited to Two Hundred and ffifty

THIRDLY That Bror Hook take the care of printing ye same[7]

FOURTHLY that the said Reasons soe printed be left in the Hands of Brother Wilks Bror Louk and Brother Downs and that they with all speed and prudence doe dispose of the same according to the sence of this Assembly

AGREED that Bror Wilks Bror Smith Bror Keeling should

[7] This entry is in the original minutes, but is not in the elaborate transcript at White's Alley.

take the Care of printing the[8] Sheet Articles as now agreed and to the prfit arrissing thereby to returne to the use of the publick and if there be any loss the publick shall defray the Same and an Account given of the Same to our next Assotiation

AGREED that noe person or persons Shall enter any thing in this Book[9] relating to the Assembly but such they shall Appoint and if any pson shall psume soe to doe without the Assemblys Consent they shall be Esteemed as offenders against the said Assembly [The Association Book.]

WE being now enformed by Bror Hook Bror Villott Bror Smith Bror Garrett and Bror Wright of the bad life and Conversation of one James Garrett formerly a member of the Church of Lincoln it is our determination and advise that as a disorderly person he Should be avoyded by all the Churches [Garrett.]

QUERY whether when any particular Elder being Ordained a Messenger of the Churches hath not power to Visit the Churches abroad at his own discretion without Asking the Consent of that particular Church to whom he was first ordained as Elder[10] [Messengers free to visit.]

RESOLVED IN THE AFFFIRMATIVE [1]

AGREED that the Keeping of this Book[9] be left to the care of the officers of this Church where we are now met and that no psons shall have it from their hand unless such

---

[8] The word "Same" follows and is deleted.

[9] What is "this Book"? Certainly not the White's Alley church book, which belonged to the church and has all its entries made by the church, except these two here transcribed. It would be absurd for the General Association to vote that the White's Alley book be left to the care of the White's Alley officers. Therefore there was an Association Book as early as 1703, and possibly as early as 1697, before James Richardson had made his transcript of the Assembly minutes into what is now known as the First Assembly Book. This Association Book was in the hands of Adam Taylor, who referred to it, I., 470-9. (This reasoning was corroborated by the production of the Association Book in question, from the archives of the Assembly. It was at first a private book of the White's Alley Church, but was in 1697 appropriated for the Association minutes. In this one minute, where the organization is styled by a slip of memory, "Assembly," some one has underscored the word and added in different ink and writing, "or Association?", a correction not made in the finished transcript.)

[10] Appointment as a Messenger seems not always, if ever, to vacate the Eldership; this accounts for the leave of the church being asked before ordination to the Messengership, and for the regret of this church that its Elder was now so often away on visitation.

person or persons who are Appointed by the Assembly to insert their proceedings

[School.] AGREED that it is the advise and Consent to proceed as far as possible in order to erect a school According to the Agreement of the last Assotiation

AGREED that our next generall Assotiacon be held at the Meeting House in Whites Alley Morefields London on the Wensday in Whitson Week next unless anything Exterordinary happen and then any two Churches agreeing together and Assigning the case may have power to call one sooner

AGREED that Bror Tho Garrett is desired to preach a Sermon to this Assotiation at their next meeting to begin at nine of the clock in the morning and in case Bror Garrett Should be prevented of coming to London that then he shall send word to this Church that they may prvide a person soe to doe

[Page 154.] And*

AND THEN the Assotiacon Adjoyned untill the Wensday in the Whitson Week next which shall be in the year 1704

| | | |
|---|---|---|
| Joseph Hooke[11] | Samll Keeling | Richd Cox |
| Thomas Deane | Tho Wilkes | John Treacher |
| Wm Smith | John Lowke | |
| Tho: Garritt | Gowin Birkhead | |
| Antho: Darvall | John Downe | |
| Richd Bayly | Tho Ward | |
| Leond. Wilkins | John Hunt | |
| John Baker | James Clarke | |
| Tho. Basting | Wm Davis | |
| John Cook | Tho Cuthbert | |
| Tho: Villott | Nat Swindin | |
| Joseph Jenkins | Saml Wright | |
| Abra Mulliner | Joseph Hobbs | |

[11] These signatures are not autograph. Evidently the transcriber took his time in copying from the Association Book into the church book, and produced this finished result. He was not the ordinary church secretary at White's Alley, whose writing is very different. But the transcript was contemporary, as is shown by the church entries just before and after. (Two errors in the names have been rectified from the original).

*The Names of the Messengers Elders and Brethren Representatives at a Generl Association held at the Meeting house in Whites Ally Morefields London on the Wednesday Thursday Friday and Saturday in the Witson week 1704 [Page 202.] [1704, June 7-10.] [White's Alley.]

| | | | |
|---|---|---|---|
| London | Whites Ally | Tho: Dean | Messenger [Representatives present.] |
| | | Abrm Mulliner | Elder |
| | | Samuel Keeling, Joseph Welsh | Represent |
| | High Hall | John Haly, Tho: Barbor | Repe |
| Midlesx | Hart Street | Joseph Jenkins | Elder |
| | | Gowin Birkhead, John Down | R |
| | Brandford | Anthony Darvil | Elder |
| | | Joseph Taylor, Michl Goldring | Repes |
| | Barkhamstead | Tho: Basting, John Cook | Elders |
| | | John Borket, Joseph Hobbs | Repes |
| Essex | Rainham | James Clarke, William Davies | Repes |
| Bucks | Cudington | Clemt Hunt | Messenger |
| | | Richard Cox | Repes |
| | Winslow | Leonard Wilkins | Elder |
| | Alicebury | John Baker | Elder |
| | | John Sturch | Repe |
| | Wing | William Sturch | Elder |
| Northamptonshire | | Thomas Garrit | Elder |
| | | Saml Wright | Repe |
| Lincolnshire | | Joseph Hooke | Messenger |
| Cambridshire | | John Lacy | Messengr |
| Dorsetshire | | Richard Bayly | Elder |

*At a General Association held in Whites Ally Morefields London on the Wednesday Thursday ffriday and Saturday being the 7th: 8th: 9th: and 10th dayes of June in the year of our Lord 1704 [Page 203.]

AFTER[1] our Brothr Joseph Jenkins had preached a sermon to[2] us instead of Brothr Garrit who was indisposd and we had sought the Lord for his blessing upon us we proceeded as follows

[1] Capitals again represent a bold text.
[2] Word interlined.

AGREED That we return our thanks to our wellbeloved Brothr Joseph Jenkins for his sermon preached to us which accordingly was done

[No reunion with heretics.] AGREED That we stand by what we did at the General Assembly 1696 that we cannot have communion wth any persons at the Lords Table nor admit any to preach amongst us that are in communion with that General Assembly untill that General Assembly purge themselves from the said heresie for which wee made our seperation from them

[Clark v. Ely.] AGREED That upon rehearing a complaint against Brothr Clark by Brothr Lacy a Messenger That the right of dealing with the said Brothr is in the Church of Christ meeting at Ely and it is our desire that our Brethren John Lacy and Clemt Hunt Messengrs do with our Brother Goldering assist the said Church in hearing and determining the matter between the said Church and Brothr Clark

THE FFOLLOWING QUESTION WAS PROPOSED BY BRO$^{R}$ THO: DEAN A MESSENGER

[Messenger's Office permanent.] QUERY Whether a Church or Churches being destitute of an Elder do call a Person to the Office of a Messengr to serve them Churches so destitute when they are supply'd with Elders whether that disannuls the Office of a Messenger with them

UNTO Wh QUESTION IT WAS ANSWERED in the Negative The question being thus answer'd

[Dean versus Hart St. and White's Alley.] our Brothr Dean alledg'd that ye reason why he asked the question was because he had been offended at the carriages of the Churches meeting in Hart Street Covent Garden & in Whites Ally Morefields London and he instancing in some carriage wherein he thought himselfe not to be treated as he ought to have been

Then Brothr Jenkins Elder of the Church at Hart Street Covent Garden acquainted us how the said Church had carryed it to the sd Brothr Dean and we having heard both parties and seriously consider'd the same

IT WAS agreed as the matter appears to us the Church meeting at Hart Street have not so carried it to the Sd Brothr Dean as to give him any just occasion to be offended with them

Then Brothr Mulliner Elder of the Church at Whites Ally with ye Representatives of the sd Church laid before us how they had carried it to Brothr Dean and upon hearing both parties it was agreed as follows

FIRST fforasmuch as Brothr Dean did take up a supposition yt the Church of Whites Ally hath put a slight upon him which he might upon *A mistake have some occasion to take up from that act of the Church in disannulling the appointment of his Preaching and breaking bread amongst them yet upon our Enquiry into the matter wee doe not see that he has just cause so to doe nor doth it appear to us that the Church as a Church in any other proceedings have put a slight upon the sd Brothr Dean [Page 204.]

SECONDLY It is our opinion that the differences that have risen between the said Church and Brothr Dean are chiefly owing to the sd Brothers taking up charges against the said Church from the speeches of perticular persons and his not Exerting his Office as he ought to have done

And therefore it is the determinate advice of this Asociation that Brothr Dean do take care to Exercise his Office faithfully and diligently in the Church and that they take care to carry it tenderly towards the said Brothr and not suffer any of their Membs to reflect upon him

THEN BROTHER DEAN PROPOSD THIS QUESTION FOLLOWING ALSO

QUERY Whether in the administration of that ordinance of laying on of hands upon Baptiz'd Believers for the Gift of the promisd Spirit it be not most agreable to the word of God and the Practice of the Primitive Churches to be administred joyntly where two Lawfull Administrators may be come at [Laying on of hands after baptism need be by one administrator only.]

AGREED Where there is Lawfull Administrators they may joyntly lay hands upon Baptiz'd Believers

AGREED Where there is two[2] Lawfull Administratrs tho' but one of them lay lay hands upon a Baptiz'd Believer it is sufficient

AN ENQUIRY By consent of Brothr Hunt and Brothr Dolifield whether Brothr Hunt or Brothr Goss had broken an Agreement between them made &c [Goss.]

AGREED That as ye[2] matter appears to us[2] our Brother Hunt hath not broken the said Agreement

AGREED That Brother Goss having express'd himselfe after such a manner as by a paper produced to us by Brothr Hunt it appears without any further explaining himselfe that he hath broken the sd Agreemt and is worthy of blame for so doing

LASTLY It is our advice that the sd Brethen live peaceably with each other and keep their community together and if there be any matter of faith wherein the sd Brethen differ yt they would not disturb each other with them but if they shall Agree to lay the said matter of difference before us at our next Association we will hear and endeavour to decide the same

[Page 205.]

[Overtures to the General Assembly.]

*TO OUR BELOVED BRETHEN OF THE BAPTIZ'D Congregations at the General Assembly now holden at Goodmans fields

DEAR BRETHREN

WHEREAS at this our meeting of Association at this time at our usual Meeting house at Whites Ally a Book Entituled A Vindication of the Ancient General Assembly &c hath been laid before us We thought it concern'd us to Enquire of you as follows

FIRST Whether you approve of the publication of the sd Book

SECONDLY Whether you will justify all that the Author hath therein inserted, or

THIRDLY Whether you will make good the overtures of peace and unity contain'd in Page the 70th and 71st of the sd Book

Your answer to which is desired in writing and shall be immediatily consider'd by these our Brethren that bring you this (viz) Brothr Joseph Hooke Brother Joseph Jenkins Brothr Saml Keeling Brothr Saml Wright whom we have thereunto Authoriz'd so to do

June 8th 1704

| | | | |
|---|---|---|---|
| Clemt Hunt | John Cook | Richd Bayly | John Down |
| John Lacy | Abrahm Mulliner | James Clark | Tho: Basting |
| Tho: Dean | Leonard Wilkins | Gowin Birkhead | John Borket |
| Tho: Garrit | John Sturch | William Sturch | Joseph Hobbs |

The answer return'd from the General Assembly to the General Association is as follows

TO OUR BELOVED BRETHREN OF THE BAPTIZ'D Congregations at their now Associated Meeting in Whites Ally in Little Morefields London [Friendly response.]

DEAR BRETHREN

Yours of this instant by your Messengrs to our Assembly is received and being read and seriously consider'd by us according to your desire do give our answer thereto as follows (viz)

FIRST As to your first and Second queries therein menc̄oned We say that the Book the queries hath relation unto was never presented to our Assembly and also that some of us never saw it untill now and very few have read it and so at present we cannot justify or condemn it

SECONDLY In answer to your third query we have caused the said 70th and 71st pages of the Said recited Book to be audibly read in our Assembly and are ready and willing to accept and embrace those Overtures of or for peace and unity therein contain'd and to prosecute the same accordingly and doe expect the same from you

June 8th 1704

Sign'd by us in ye name and by the order of the Assembly

John Amory
Willim Vincent
Tho Kerby
David Brown
Nath: ffoxwel
Tho: Benge
Robert Norden

*UPON reading the aforesd answer given in by the Assembly it was agreed as follows [Page 206.]

We whose names are underwritten being impowr'd by the General Assembly now met at the Meeting House in Goodmans fields London and the General Assiciac̄on now met at the Meeting House in Whites Ally Morefields London to consider of proper Methods for the uniting the sd Assembly and Association together as formerly doe offer that it be Agreed as follows[3] [The Treaty.]

[3] This treaty is also incorporated in the Assembly Minutes of 1704, below. The variations are numerous but only verbal.

[Doctrinal agreement.]

FIRST RESPECTING ALMIGHTY GOD

We do believe and are very confident that there is one and[4] but one living and true God who is from Everlasting to Everlasting and changeth not without body parts or imperfections essentially present in all places of infinite power wisdome and Goodness the maker of all things in Heaven and Earth visible and invisible and in this divine and infinite Being or unity of the Godhead there are three persons the Father Word and Holy Ghost of one substance power and Eternity

SECONDLY RESPECTING THE LORD JESUS CHRIST

We do Believe that there is but one Lord Jesus Christ the second person in the Trinity and the only begotten Son of God and that he did in fulness of time take to himselfe of our Nature in the womb of the Blessed Virgin Mary of whome in respect of the Flesh he was made and so is true God and true Man our Emmanuel

[Opposition to these articles disorderly.]

THIRDLY That if any Member of our community henceforward shall at any time or times publickly or privately in preaching or discourse or by writing or in print speak or say any thing contrary to the faith herein before menc̄oned to ye disturbance of ye peace of the Church or Churches or the General Assembly then such Membr shall be esteem'd disorderly and dealt with accordingly where the Offence is committed and that without delay

[Page 207.]

[Silent dissent tolerated.]

*FFOURTHLY And also that if any Member holding or owning the faith herein afore menc̄oned at any time henceforward either publickly or privately or otherwise howsoever shall in any wise whatsoever reflect on any such Membr that cannot receive the faith abovesaid yet doth not contradict nor teach contrary thereunto that then such Member so reflecting shall be esteem'd disorderly and dealt with accordingly

---

[4] "ONE AND" interlined.

FFIFTHLY And that all Books and Papers whatsoever that have been printed and published by any Member or Members belonging to the Said Assembly or Association or by any other person whatsoever relating to the difference between them especialy such in which personal reflections are menc̄on'd be wholy Suppress'd [Suppression of controversial papers.]

SIXTHLY That both the Assembly and Association upon their acceptance of what is herein above mentioned do presently meet together as formerly and unite and if they think it needfull at their next meeting may agree upon a new declaration of faith for their further union yet not altering the faith touching God and our Lord Jesus Christ afore menc̄oned [Reunion.]

LASTLY That all agreemts or orders made and recorded either by the Assembly or Association contrary or opposite to these Agreemts shall from this time be disannul'd and made void [Repeal of resolutions inconsistent herewith.]

| | |
|---|---|
| Joseph Hooke | John Amory |
| Joseph Jenkins | John Maulden |
| Saml Keeling | David Brown |
| Saml Wright | Benjn Miller |

AGREED That the articles of union now made and agreed to between us the General Assembly or the General Association be printed and that Brothr Hooke in the name of the General Association desire ye General Assembly to concur in the printing of them [Adoption and circulation.]

MEMORANM The General Assembly did concur and gave order for the printing ye sd articles of union accordingly

AGREED That upon the first breach of the articles now made and agreed unto between us by any of the Membrs of the Assembly when united and upon regular application to the Said Assembly no redress can be obtain'd that than this Association will immediately reassume the state in which we now stand[5] [Provisions for re-disunion.]

AGREED That the Messengrs Elders and Representatives of the same Churches which constitute this present General Association shall be esteem'd the General

[5] This actually happened, as can be traced in the Assembly Minutes.

Association in time to come[6] and the Majority of them shall have power if need be to call the General Association as aforesaid

AGREED That upon our uniting with the General Assembly this Associacon shall cease to be such whilst that union remains and that this Book be committed into the custody of Brothr Randal and Brothr Wilkes Deacons of the Church at Whites Ally and not to be used by any person without the consent of this General Associacon or the Major part thereof Provided that Brothr Joseph Jenkins may have the liberty to transcribe the Agreemts made at this Association within three months

[Page 208.] *In Testimony of our unanimous Agreements thereunto we subscribe our Names

| | | |
|---|---|---|
| John Lacy | Messengrs | Saml Keeling |
| Clemt Hunt | | Tho: Barber |
| Joseph Hooke | | John Haly |
| Anth Darvil | Elders | Jos: Welsh |
| John Baker | | Saml Wright |
| Wm Sturch | | James Clark |
| Tho: Basting | | Jos: Taylor |
| Tho: Garrit | | Michl Goldring |
| Richd. Bayly | | John Sturch |
| Leon Wilkins | | John Borket |
| John Cooke | | Joseph Hobbs |
| Abrm Mulliner | | |
| Joseph Jenkins | | |

Represent

[Assembly Book, page 22.]

[1704, June 7.] At a Generall Assembly held in London at Mr. Maldons Meeting House in Goodmans ffields the 7th Day of the 4th Month 1704 By the Messengers Elders & Representatives of the Baptized Churches from the Severall parts of the Nation being of the Generall ffaith whose names are as follows, vizt.

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[6] Adam Taylor quoted these two provisions, down to this point. His quotation, to be found I. 479, differs slightly from this version. Both alike are copies from the original. (The original book has been mutilated deliberately, and the minutes now end with the second article of the treaty. At least seven pages have been torn out, and the next entry seems to belong to 1706.)

REPRESENTATIVES OF THE LONDON CHURCHES.

| | | | |
|---|---|---|---|
| Messengers | Bror Amory<br>Bror Vincent | Goodmans fields | Bror Gale & Chamberline Repr. |
| | | Goswell Street | Bror Marner & ffiddiman Repr. |
| London Elders | Bror Malden<br>Bror Kirby<br>Bror Brown<br>Bror Gemmett<br>Bror foxwell | park | Bror Coventry & Whitcomb Repr. |
| | | Dunings Alley | Bror George Smith & Griffith Repr. |
| | | [Horslydown, Fair Street][1] | Bror Dalaway & Bror Richardson Repr. |

THE KENTISH ELDERS AND REPR.

| | | | |
|---|---|---|---|
| Deal | Bror Twillford[6] Elder | Maidstone | Bror David Brown Elder[4], Bror Carpents Bror Dean Repr. |
| Hide & foulstone | Jos: Green and Will Spilstead } Repr. | | |
| Athern | Bror Nott[2] Elder<br>Bror Jo: Bresh Repr. | | |
| ffeversham | John Parsons<br>Mic: Buss } Repr. | Canterbury | Bror Only[5] Elder<br>Bror Willford[6] & Dl. Hemond Repr. |
| Biddendon | John Saunders & Nich: Rich } Repr. | Surry Webstone | Jos: pash Repr. |

SUSSEX ELDERS AND REPR.

| | | | |
|---|---|---|---|
| Bradbourn | James Cavilier[3] Elder & Jos: Brown Will Cox } Repr. | Horsham | Bror Matt Caffin Junr. & Bror Souton Repr. |
| Speldurst | Bror Benge Elder | Ditchelin | Nath: Webb Elder |
| Cochester | Bror Agnis Elder<br>ffrancis Elliott Repr. | | Bror Passole & Bror Wood Repr. |
| Norwich | Bror Wells Elder | Warbleton | Robt. Norden Elder, Bror Miller Bror Groves |
| | | Burnham | Bror ffield Elder, & Bror Robt. Bush Repr. |
| | | Deedham | Bror Ham Elder |
| | Divisham in Wiltshire | | Bror Miller Elder, Bror J: Miller Repr. |

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[1] The text is a blank, but Richardson's name identifies the church, and Foxwell—whom D'Assigny calls a butcher—is known to have come to Fair Street, Taylor I., 335.

[2] John Knott, of Eyethorn, blacksmith. The family furnished elders to this church for four generations, not all called John, as a modern legend says, for 1721 shows us James. One was also pastor at Chatham.

[3] Calverley.

[4] He had just succeeded Joseph Wright, who died in 1703 at the age of eighty, after steady opposition to Caffin. Whether this be the Elder of Shrewsbury 1692, or the David Brown who attended 1696—1702, is uncertain.

[5] A General Baptist family of this name was near Rugby in 1651 and 1672.

[6] A General Baptist family of Wilfords was known at Fenstanton.

[Page 23.] *Agreed A Letter from the Burnham Friends be read & considered about admitting a Gifted Bror to preach.
Agreed that 4 Brethren be Appointed Namely Bror Kirby Bror foxwell Bror Benj: Miller Bror Benge do draw up an Expediant Concerning Admitting a Gifted Bror to preach & that they bring it to the Assembly for Approbacon.

[Queries from Burnham.] In order to Answer the Burnham ffriends Letter which was done Accordingly & ordered to be Entered in the Assembly book & is as follows (vizt)

The Expediant

[1.] of approving young ministers According to the Trust Reposed in us being appointed by the Assembly to draw up Something as an Answer to the first Query from Burnham in Essex & also as its a Generall Case (vizt.) whether any private Member may Express his Gift in the Church.

Ansr. 1. Every Bror which doth Concluded that he hath a Gift to be Improved for the benefitt of the Church ought to be permitted by the Church to Express the Same in [7]personell uniting for Approbacon.

2. That Every Such Bror ought to Submitt to the Judgmt. of the Church when & where to Improve his Gift as they shall think Meet.

3. That if upon such a Bror Exercising his Gift for some time the Major part of the Church do approbate the same & do desire him by his Gift to Serve the Church we do think he is then lawfully called to to work & ought to do it.

4. But if the Major part do not think him So gifted as to preach in a publick Meeting that then the Gifted Bror & Minor part of the Church are to be Contented with his priviate Exercise untill the Lord shall please to Indow with greater Abilitys for the publick Ministry.

5. But if the Bror Approved by the Major part of the Church be called to the publick Ministry The Minor part ought not to Discourage such a Bror Neither by Words or Actions but to Keep their place in the Church a quietly Sit Under Such a Ministry So Approved.

6. That such persons who shall wilfully absent from the Meeting when some preaching brother so Approved by the Major part do preach to the Greif of the Church & Discouragmt. of the said preaching Bror do act Disorderly and are worthy of Reproofe.

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[7] Private meeting.

To Conclude

Wee do look upon it to be the Duty of Every Member of Christs Church for to love and Encourage Every Gifted Bror & to pray for them with all seriousness which may be and to prevaile with God for to Enlarge their Gifts & to send forth more laborers. 7.

This being Audibly Read to the Genall Assembly was Universally Agreed unto & Ordered that a Copy thereof be Sent to the Burnham Friends as an Answer to the first Query.

from the Burnham Friends being how a Church or Congn. shall Deal with persons that [8]may ought of ffellowship. [II.] Quer. [No marriage out of fellowship.]

After some considerable Debate thereof

*The Question being put whether the Assembly Do Agree to Stand by the Order & Agreemt of the Assembly made in the Year 1668 Concerning Marrying out of the Church It was Carryed in the Affirmative. [Page 24.]

The Copy of the Aforesd. Agreemt. Assembly held the 4th Day of the 3d month 1668 In the City of London & ordered this 8th Day of June 1704 by this Genall Assembly Held in Goodmans fields Londn. to be transrd. into this Book[9] & is as follows (vizt.) [Quotation from minutes of 1668.]

That the Genall Estimacon that the Scriptures make of a beliver & Unbeliver is that he is or is not a Member of the Visiable Church of Christ. 1. of marrying &c.

[10]for a Beliver to a Marry an Unbelever is a Sin against the Law of God & for those So Marryed yett to live together as a man & wife when Repented of as Sin. 2.

It is Agreed that I shall not call it fornication to the trouble of my Bror nor he Say it is not fornication to troubell me. 3.

It is Agreed that the Sin before mentioned Shall be Called a Marrying out of the Lord or out of the Church according to the sense Intended in the first proposition. 4.

That a Beliver Marrying with an Unbeliver as aforesd. Contrary to the Law of God & the Declared 5.

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8 Marry out.

9 "This book" may be the minute book of the Goodman's Fields church: see note (1), 1697, and Introduction, chapter 3.

10 A pencil note in the margin reads, "see 1669." These minutes are not known, and the reference may be a slip for 1696.

Judgmt of the Church or his own Agreemt ought to be withdrawn.

6 As touching such persons who marry out of the Church wee propose our Judgmt. in order to a Genall Agreemt. that their seperacon one from another (all Circumstances Considered) may not be safely required of them wherefore they remaining only two ways to witt Either that we must accept of their Un tained[11] Repentance or Else have them in the Excumunicated Estate both which serve to be intended[12] with great Staits[13] Yet we propose this as the Best Expediant in our Judgmt. Knowing that its better to Incline to Merry[14] than Severity namely to Accept of such repentance as the Reality thereof may not be Questioned by any Circumstances attending untill such time as you shall farther Direct us in the Case.

[Norden invited to become Messenger.] Agreed that Bror Amory Bror Vincent Bror David Brown Bror Ongly Bror Green Bror Matt: Caffyn Junr. Do Discourse Bror Robt. Norden[15] in order to accept and take upon him the Office of a Messenger which was done Accordingly and Reported to the Assembly June 8th.

Agreed that Bror Amory Bor Vincent Bror David Bror Jos: Brown Bror Ongly do further Discourse bror Robt. Norden about his being a Messenger & to Report the Same to the Assembly & on some Consideracon its referred to the Next Assembly.

[Kent Association proposes a fund for the ministry to remedy decay.] Agreed that the paper from the Kentish Associcon[16] Containing some causes of Decay in the Ministry Read & Considered & was Accordingly & Granted by the Assembly Therefore Agreed.

[Page 25.] *Agreed that Bror Nath: Gale Bror Coventry Bror David Brown Bror Wm Cox Bror George Smith Bror Jos: Green Bror Ben: Miller Bror Jos: Brown Bror Robt. Marner Bror

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11 Unfeigned.

12 Seem to be attended.

13 Word doubtful.

14 Mercy.

15 Originally written Alren, which is cancelled.

16 This Association is heard of here for the first time, though many minutes are in the Bradburn book at the British Museum, already quoted. The influence of Joseph Wright had been strong against Caffin, but henceforward most of the Kentish churches leaned to his views. They and the Sussex and Surrey churches henceforward are prominent in the Assembly.

Matt: Caffyn Bror James Richardson Bror Tho: Daleway Do Consult together about the Case proposed in the said paper aforesd. Concerning the raising & carrying on the Ministry and to propose some Method in Order thereunto for an Asay to Remove those Cases The Expediant being Debated It was Agreed to order Bror George Smith & Bror Coventry to go and draw out another & present to the Assembly was done Accordingly & was agreed unto by this Assembly & is as follows (vizt).

Whereas a paper was Delivered to this Assembly Setting forth the great Decay Sinking & Languishing Condition all the Churches in Kent & amongst other Cases do assign the want of making provision for a Gospell Ministry[17] as the Scriptures Enjoyned & was practized in the premetive state of the Church therefore the Assembly takeing it into Consideracon did appoint seveall Brethren to Consider thereof & According to the trust reposed in them to Consider of ways for Raiseing a Stock or fund for Incouraging Increasing & Supporting the Ministry for the better promoting the Gospell wee accordingly have proposed the following Heads as Expedients thereunto to be approved by the Assembly. [remedies adopted]

that abelle & fitt persons be chosen & Appointed to Inform the Churches in Genall of the Dutys according to the Scriptures do make provision for a Gospell Ministry & that this Assembly do strictly injoyne the Ministry in their respective Churches to be Diligent in this worke. first [payment of ministers to be preached as scriptural]

That Every Congn. do Choose & Appoint a prson or prsons to Collect or gather at his her or their Discretions Such moneys as shall be given for the Use aforesd. Once a Month or as often as Conveniently they can & keep a Distinct acct. thereof. 2. [congregations to collect monthly]

That all such Moneys So Collected shall be Delivered into the Hands of a Treasurer or Treasurers as are chosen by an Associacon or other Churches Distinct according as they think Convenient and that such Treasurer or Treasurers by & with the Consent and Direccon of the aforesd. Associcon or Churches Distinct shall Aply or Dispose of the Said Moneys for Encouraging & Supporting a Gospell Ministry as aforesd. & to no other Uses whatsoever & that the sd. Collections shall not hinder or prevent raising a stock to 3. [collections to be paid to treasurers] [distinct from the Assembly's Messengers' fund]

[17] Contemporary evidence abounds that most of the ministers earned their own living by manual occupations; D'Assigny in 1709 published a list that shows this.

be brought to the Genall Assembly for the Messengers or the travilling Ministers

4. [for needy ministers only.] That the Real Design of this Agreemt. is only for the Help of Encouragmt. of Elders & Gifted Brethren that are in want and not supplied other ways.[17]

[Overtures from White's Alley] Whereas a paper being sent to this Assembly by 4 persons Deputed from our friends associated together in Whites Alley.

After the Question was put it was Agreed unto that the paper be comitted to 8 men namly Bror Amory Bror Vincent Bror David Brown Bror Benj Miller Bror Nath: Gale Bror Nat: foxwell Bror Jos: Coventry Bror Robt. Gemmett to Read & Consider whether it be Expediant to be Read publickly in the Assembly & Report the same to the Assembly which was done Accordingly & reported that it might be read & [responded to.] it was Audibly Read and Considered & Answered was ordered to be Drawn up & was done Accordingly.

[Page 26.] *Agreed That Bror Amory Bror David Brown Bror Malden Bror Benj. Miller do go to that Associacon of Brethren now meeting in White Alley Little Mooreffields & Deliver the Answer Now Written and Agreed unto by the Assembly The Copy of which Answer follows:[18]

[Four ambassadors to meet.] Agreed also by this present Assembly that the above Named 4 Brethren do treat with the like Members of that Associacon as they in their wisdom shall think fitt & Bring back the Report to this Assembly[19]

Agreed that the Assembly be Adjourned till to Morrow Morn. 8 Clock

The aforesd 4 Brethren pursuant to this did arrive to an Agreemt with the other four Brethren of the Associacon which Said Agreemt. was by them brought Back & Severell times Read in the Assembly and are as follows:

[The treaty.] We whose Names are hereunder Written being Impowered by this Assembly now Meet at the Meeting

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[18] It does not follow in this "First Assembly Book" here printed. Obviously this is still a compilation from previous documents, as appears also from the words "Vera Copia" to the minutes of 1702—words which do not guarantee textual accuracy as inspection shows. Fortunately the Answer in question was preserved by the General Association, and is incorporated in their minutes for this year, printed above.

[19] Another report was embodied in the General Association Book at page 17, according to a pencil note here. And at page 48 follows the treaty recorded below.

House in Goodmans ffields Londn. & the Generell Associacon now Meet at the Meeting House in Whites Alley Moorefields to Consider of proper Methods for the writing[20] the said Assembly and Associcon as formerly do offer as it be agreed unto as follows.

First Respecting Almighty God

We do belive and are very Confident that there is One and but one Living and true God who is from Ever lasting to Ever lasting and Changeth not without Body parts or Imperfeccons Essentially present in all places of Infinitt Power Wisdom & Goodness the Maker of all things in Heaven & Earth Visiable and Invisable & in this Divine & Infinite Being or Unity of the Godhead there are three persons The Father the Word and the Holy Ghost of one Substance Power & Eternity. [Doctrine of the Trinity.]

Secondly Respecting the Lord Jesus Christ

We do Belive that there is but One Lord Jesus Christ the Second person in the Trinity & the only Begotten Son of God and that he did in fullness of time take to himself of our Nature in the Womb of the Blessed Virgin Mary of whom in Respect of the flesh he was made & so is true God & true Man our Immanuell. [Christ Divine and Human.]

Thirdly That if any Member of our Comunity hence forward shall at any time or times publickly or privatly[21] Either in preaching or Discourse or by Writing or Imprint Speak or Say anything Contrary to the faith herein before Mentioned to the Disturbance of the peace of the Church or Churches or the Generall Assembly then such Member shall be Esteemed Disorderly & Dealt with according were the Offence is[22] Comitted & that without Delay. [Disputing the above doctrine disorderly.]

fourthly And also that if any Member holding and owning the faith herein above mentioned at any time hence forward Either publickly or privatly or otherwise howsoever shall in any wise whatsoever reflect on any such Member that Cannott Retain the faith abovesd. yet doth not Contradict or teach Contrary thereunto that then Such Member so Reflecting shall be Esteemed Disorderly and Dealt with accordingly [Silent doubting these doctrines to be tolerated.]

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[20] Uniting.

[21] In the text are the words, "or otherwise howsoever," cancelled; from paragraph four.

[22] In the text is the word "Given," cancelled.

[Page 27.]

[Published disputes to be suppressed.]

*ffifthly That all Books and Papers whatsoever that hath been presented & published by any Member or Members belonging to the Sd. Assembly or Associcon or by any other person whatsoever relating to the Difference between them Especially such in Which personally Reflections are mentioned be wholy Supposed.[23]

[Further definitions may be adopted at joint session.]

Sixthly That Both the Assembly & Associcon upon their Acceptance of what is herein above Mentioned do presently Meet together as formerly & unite & if they think it Needfull at their Next Meeting may Agree upon a New Decleration of faith for their further Union yet not altering the faith touching God and our Lord Jesus Christ herein aforementioned.

[Previous decisions inconsistent with this treaty, annulled.]

Lastly That all Agreemts. or Orders Made & Recorded Either by the Assembly or Associcon Contrary or opposite to these Agreemts. shall from this Day be Disannuld & be made Voide

| | | |
|---|---|---|
| June 9th 1704 | Jo. Amory | Jos. Hooke[24] |
| | Jo. Malden | Jos. Jenkins[25] |
| | David Brown | Saml. Reiling[26] |
| | Benj. Miller | Saml. Wright[27] |

The Next Assembly is Appointed to be on Wednesday in Whitsun week 1705 At White Alley London.[28]

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[23] Suppressed.

[24] Joseph Hooke is the only representative of the General Association yet known at the Assembly.

[25] Of White's Alley, ordained 1698, a ribbon-weaver.

[26] Keeling. This family was known in 1672 at Atherstone.

[27] This family was known at Peterborough in 1655, and again 1797—1845. Thus these two names point to the Northants Association, which we know was represented at the General Association.

[28] This meeting in 1705 was actually held, and Taylor on page 477, gives some hint of the speedy renewal of dissension. Whether the minutes were ever printed and issued is only to be conjectured; if they were known to the compiler of "The First Assembly Book," which is here transcribed, he preferred not to copy them. How many meetings of the Assembly were held in the next few years is not clear; the compiler resumes with 1709, when the minutes acknowledge that White's Alley church had refused to lend them the premises for the meeting. Four representatives from the Lincolnshire Association appeared, but this Association was itself rent on a ground personal to Joseph Hooke, complicated with this very doctrinal matter. Except for these dubious adherents, the Assembly lost its most evangelical elements, and the death of Caffyn in 1714 did not restore them. White's Alley, in particular, vanishes for many years.

A stray leaf from another book, with a different watermark in the paper, is wafered in to the mutilated book of the General Association; and according to a note in the handwriting of Stephen Lowdell, dated 1794, was in the book then. The signatures are of representatives from Horslydown, Dunning's Alley, Hart Street, White's Alley and High Hall—all Londoners. As the meeting adjourned from June to September, an unheard-of date for the General Association, it is tolerably clear that the meeting is only of a London Association. At the top of the page is a fragment from the minutes of the last meeting:—"[Agr]eed That this Association be adjourn'd untill Tuesd[ay] morning Nine aclock being the third of June 1707." This leaf is followed by another, from a smaller book, dealing with the discipline inflicted on Sister Martha Battle; among her offences was apparently a charge against Brother Richardson of suffering pride in his family. This identifies the church as that at Horslydown under Nathanael Foxwell, and a pencil note refers for more information to the White's Alley book for May 19, 1707. This internal and external evidence shows that an ink note at the beginning of the book is wrong, when it treats this second leaf as connected with the former. The former is here printed:—

The Association being met according to the a[greed] adjournment it was agreed as follows [1707, June 3.] [White's Alley ?]

Agreed That the Book wherein the proceedings of this Association are Enter'd be Lodg'd in the hands of Brothr Abraham Mulliner and that all Such persons who are membrs of and act in the Association have free Access to the said Book and Liberty to take one Copy of the proceedings and no more and that no other persons but Such who belong to the Association as aforesaid Shall be admitted to looke over the Said Book or to take any Copies from thence of any matter contain'd therein. [Minutes may be copied by any member.]

Agreed That this Association be adjourn'd unto the Second day of Septembr next at nine of the Clock in the morning and that then we do meet in this place unless any Emergency Should require an Association Sooner, and then any two Churches agreeing together and Shewing the cause to the rest of the Churches or membrs of the Association then the Association may meet sooner [adjourn to September.]

Nathll Foxwell
Rob: Jemmett
Joseph Jenkins
Abrah: Mulliner
John Lowke
John Letts
Thomas Dellam
David Griffiths
Peter daddy

[Autograph Signatures.]

## LONDON MINISTERS AND MEETING-HOUSES: 1709-1719.

Sources, D'Assigny Stinton, Thompson, Salter's Hall.

In 1709 Marius D'Assigny published "The Mystery of Anabaptism Unmasked," in the preface to which he gives a list of some of the principal men and meetings, with the trades of their ministers. In 1714 Benjamin Stinton the Particular Baptist minister in Horselydown began a diary, now in Dr. Williams' Library, which gives a list of all the London Baptist ministers who would associate together. In 1715 a list of meeting-houses was drawn up, and is in Thompson's MSS, also in Dr. Williams' Library. In 1719 an Arian controversy produced a meeting at Salters' Hall of many London dissenting ministers. From these materials is compiled the following list of General Baptist ministers and of General Baptist meeting-houses in London; though not one of the four authorities distinguishes between Particular Baptists and Generals. The three earlier authorities are denoted by D, S, T respectively: those who in 1719 signed a Trinitarian declaration are marked †, those who objected to man-made creeds are marked *

Ministers.

Richard Allen; Paul's alley, Barbican. ST
——— Burch, hatter. D
Joseph Burroughs; Paul's alley, Barbican. T*
[Thomas] Congrove, tailor; Goodman's fields. D
Lewis Douglas; Virginia street, Ratcliff. ST*
Nathanael Foxwell, butcher; Fair street, Horselydown. DST*
John Gale; Paul's alley, Barbican. T*
Nathanael Hodges; Artillery lane, Spitalfields. S*
Adam Holden; Deptford. S.
Benjamin Ingram; Hart street, Covent garden. T*
Joseph Jenkins, ribbon-weaver; High hall, Cow lane, Smithfield. DST*
Thomas Kerby; Glass-house yard, Goswell street. ST
Caleb Langford, tallow-chandler. [D calls him Sunford]
John Maulden, shoemaker; Goodman's fields, Ragfair. DST
[styled by D'Assigny "a leg-of-mutton Baptist," because dinner was provided between services for members from a distance.]
Abraham Mulliner, tailor; White's alley, Moorfields. DS†
John Savage; Mill yard, Goodman's fields, Ragfair. ST*
John Taylor; Duke street, The Park. ST
John Yeomans; Deptford. S.
——— Dunning's alley, Bishopsgate. T

Meeting Houses.

The building in Paul's Alley, Barbican, was an old play-house, used first for worship by John Gosnold, Master of the Charterhouse under the Commonwealth. The building in Virginia Street, Ratcliff, had previously been used by a Particular Baptist church under Isaac Lamb, when it was referred to as Pennington Street. In 1712 this church dissolved, most of the members joining the Paul's Alley church, which was in rather an ambiguous doctrinal position. The Goodman's Fields General Baptist church thereupon moved to the vacated building. The building at Artillery Lane had in 1701 been used by the great Particular Baptist church of William Collins, which split on the question of singing; in 1707 two fragments united with a secession from White's Alley, and for a few years this union church was ambiguous in doctrine. The building at High Hall had been used by a church under Doctor William Russell, which in 1709 invited Jenkins from Hart Street; in 1717 most of them joined the church in the Park. The building in Mill Yard housed an ancient church of

Seventh-day Arminian Baptists, which in 1710 attracted John Maulden from the neighbouring Six-Principle church in Goodman's Fields. One by one all of these came into the orbit of the Assembly. D'Assigny also mentions Perkins at the Bore's Head Yard up Catherine Wheel Alley; and by 1716 we find the Dunning's Alley people had migrated there.

Wee the Ancient Generall Assembly Consisting of [1709, June 16.] Messengers Elders and Brethren of the Baptized Churches founded upon the Six principles of the Doctrine of Christ Menc̄oned Hebr. 6. . 1. . 2. . Believing and abiding by the Antient Confesson or Declerac̄on of faith printed in the year 1663 &[1] reprinted in the Year 1691 & presented to King Charles the Second having often meet at Goswell Street Meeting House & Goodmans fields Meeting House and at [Adjourned meeting.] Horsley Down Meeting House and at Whites Alley Meeting House[2] by adjourment & Appointmt now Meeting at Dunings Alley Meeting House Londn this sixteen June 1709 whose names are hereunto Subscribed Being Chosen & sent by the Associac̄on and Severall Churches following (to whom we do belong, vizt:

[Members present.]

| | |
|---|---|
| Messengers | Jo. Amory<br>Wm. Vincent<br>Thos Villiott[3] |
| Dunings Alley | George Smith Repr. |
| from ye Lincoln Associac̄on. | Ben. Grantham[4]<br>Wm Roberts[5]<br>Jo. Husthouse<br>Matt. Hursthouse |

[1] The word "Appointed" was written next, and cancelled at once, "reprinted" following. Evidently this is still a copy, not the original.

[2] A minute below shows that they had met on June 14, 1709, had quarrelled, and this section adjourned to Dunning's Alley, claiming to be the old Assembly, but leaving behind representatives from Bucks, Lincs, White's Alley and Goswell Street at least. These minutes do not otherwise record the proceedings of June 14 and 15.

[3] Thomas Ullyott of Elsham had been at the 1695 meeting of the Lincolnshire Association, and had been ordained Messenger in 1708 by those who opposed Hooke and sided with the General Assembly. Taylor I. 100.

[4] Apparently from Whittlesey in the Isle of Ely, see 1711.

[5] Elder of Spalding since 1699. Taylor I. 318.

Horsham — Math. Caffin Junr, Thos, Souton - - } Repr.
Chichester — Wm Smith Repr.
Robt. Nordon Elder
Warbleton — Hen. Miller Repr.
Portsmouth — George Kelly, Walter Addis } Elders.
} Sussex

[6]John Bush Elder, Daniel Beacham Repr. } of Eythorne
John Green, Thos Morris Junr } Repr. of Hith & foulstone
Jos. Couley, Wm Cox } Repr. of Bradbourne
Thos. Benge Elder of Tunbridge Wells
} Kentish Assn.

Ben. Miller Elder, George ffulford Rep. } of Denson[7] { Western Associacon

Do Nominate and Chuse
Jo. Amory, Chairman
Ben. Miller, Hen. Miller } Moderator
George Kelly Scribble.

[Page 28.]

1. [A debater sought on Infant Baptism in the Lincolnshire district.]

*A Case being Proposed by Bror Benj. Grantham concerning a Dispute Challenged (by a Clergyman One Benj. Clement) and offered to prove Infant Baptism to be a primitive practise by Christ & his Successors ye Apostles And its further proposed by Bror Grantham & the Lincolnshire friends to Defray the Charges of Such as Should undertake it very Honourably.

In Answer which we do Appoint bror George Smith & Bror James Richardson[8] to see & use their Utmost Endeavours to find out some person to Undertake the Same.

2. [Invitation for next year.]

Agreed that there be Letters Sent to all the Churches of our Comunion both in City and Country to Invite them to Make Good there places in the Ancient Generall Assembly to be held in this place the Wednesday in Whitsun Week next year as in times past And that Bror Benj. Miller & Bror George Kelly Draw up the Same are as follows vizt.

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[6] A second column begins here in the text, which is very cramped.

[7] Downton in Wilts, see 1711.

[8] Richardson was obviously here, and took a prominent part; yet his name in not in the list. Perhaps several London names dropped by accident.

Wee the Ancient Generall Assembly consisting of Messenger Elders Brethren of the Baptized Churches Meeting at Dunings Alley Meeting House in Londn. 16 June 1709 founded upon the Six Principles of the Doctrine of Christ Menc̄oned Heb. . 6. . 1. . 2. . Believing & professing the Decleration or Article of ffaith printed in the year 1663 and reprinted in the year 1691 send Greeting to the Severall Baptized Churches who are of the same ffaith[9] with us. [Still based on the Six Principles and Confession of 1663.]

Honred & Beloved Brethren

Wee thought good to acquaint of our present Meeting and proceedings which are as followeth viz: Wee Writing[10] at the Meeting House in Whites Alley at the time Appointed & being as we apprehend the Majority & taking into our Serious Considerac̄ons How greatly the Articles of Unity & Expedient were Broken & the first End thereof never Answered But the Contrary to the Great Grief & fear of Many Churches we therefore thought it most advisable to stand & abide our Ancient foundac̄on & former Confesion of Faith printed in the year 1663 & Reprinted Anno 1691 as the Bassis to proceed upon in time to come And Desireing leave to hold our Assembly in that place were desired[11] whereupon we adjourned to Dunings Alley Meeting House But our time by this Means being far spent we could do but little more Settle ourselves on the Ancient foundation upon which our former Assemblys so happily proceeded which we hope will be your full satisfac̄on & Encouragemt. and make your Generall Appearance to assist us in receiving[12] your former Love peace & Unity & to Carry on the Great Worke of our Generation (is Gods Glory the Comfort to Eternall Happiness of all our Soules which we promise our Selves through the Blessing of God on our Sincere Endeavours will be Acomplished So Brethren we Commend you all to the Grace of God & subscribe our Selves your Brethren in the ffaith & Order of the Gospell [Refused permission to meet at White's Alley.]

*It is also Desired that if you have any persons in your Churches fitt for Messengers that you would [Page 29.] [Nominations for Messengers invited.]

[9] The word "of" follows, cancelled at once.

[10] meeting? uniting?

[11] denied.

[12] renewing.

Recomend them to the next Assembly which will be Wednesday in Whitsunweek Anno 1710 at this place this to be taken care of by Bror Richardson.

To which time and place Wee adjourn this present Assembly And Appoint Bror. Benj. Miller to preach at the opening of the Assembly

Signed by the aforesd. Names.

[Negotiations.] Memd. of what passed from first to last between us five whose names are under Written and the Brethren Mett at Whites Alley Moore Fields June 15th. . 16. . 1709. . & is as follows vizt:

[Quarrel on June 14.] Upon the Division that Appeared Amongst the Brethren mett the 14th Day of this Instant[13] passed wherby the greater part as we conceived Did adjourn from thence to Dunings Alley.

And we being under a promise to Come to the Meeting at Whites Alley aforesd. Wednesday the 15th of the same Instant which we did but at the same time Lamenting the Said effects of Division Did propose to the Brethren aforesd. to Consider of some Ways and Means to accomodate the whole of the Difference yt might be amongst the Churches of our Comunity To which they answered us that they would have us propose Something in order thereunto wch. we did

[Assembly proposes comments on the two Articles, in Scripture terms.] to respect of the two Articles of ffaith Expressed in the paper Entituled the Unity of the Churches[14] accounted the Basis of the Assembly from yt time yt Something be drawn up only in Scripture Terms to Express the Same & present it to them & they would Consider of it & return their Answer which we have Under the Hands of five of their names in behalf of the whole & Acknowledged by them to be so &

[Proposal rejected.] by wch they wholly rejected what wee had done Whereupon we desired them if we were Short in Answering the End

[Assembly invites counter proposal.] Desired by them that they wd. be pleased to Draw up something & to do it at large and as full as possible provided they do it only in Scripture Terms as we had done so then they Desired us to withdraw again whilst they Considered thereof wch. we did & then th sent unto us Bror John Cook[15] Abraham Muliner Mic. Goldering who told us they were all

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[13] At a preliminary Association ?

[14] See Taylor I. 477.

[15] Elder of Berkhampsted, resident at Chesham. Taylor I. 328.

Agreed to abide by the Articles aforesd. menc̄oned in their Answer to us & were resolved to make no alterac̄ons. [The other brethren decline to alter the Articles.]

Witnesses Br George Smith Testifyed by us Ben Miller
Thos. Benge
James Richardson Wm. Smith
Hen. Miller
George Kelly

*The true Copy of the paper or Expediant Drawn up & offered by the 5 Brethren aforesd. in Scripture Words. [Page 30.] [The proposed comments.]

Wee believe and are Sure that there is One & but One living & true God who is from Everlasting to Everlasting & changeth not a Spiritt Almighty only Wise infinite in Understanding a God of Justice Mercy Goodness & truth who filleth Heaven & Earth with is presence beholding the Evill & the Good the maker of all things in Heaven & Earth Visible and Invisible And there is our Lord Jesus Christ our Lord & our God the only begotten Son of God who when the fulness of time was come was made of a woman for as much then as the children are partakers of flesh & blood he also himself likewise took part of the Same for verily he took not on him the Seed of Abraham our Emanuel God Manifest in the flesh true God & Man & that there is One holy & Eternall Spiritt & that these three the ffather Word & Holy Ghost are One

Ben. Miller Thos. Benge Wm. Smith Hen. Miller George Kely.

To wch they recvd for answer as foll. [The reply.]

To the Brethren who have given unto us (the Genall Assembly founded on the Articles of Union Agreed to 1704 And Strengthened by an Expedient made 1705[16] their faith touching God & the Lord Jesus Christ & the Doctrine of the Blessed Trinity. ["We are the Assembly]

Wee Return for Ansr.

That we being fully pswaded. that the Articles of our faith Sett forth in the two first articles of the paper Entituled The Unity of the Churches are such as are Contained in & May be fully proved by the Holy Scripture ["and abide by the Articles of 1704]

[16] Thus it becomes evident that the other party also claimed to be the General Assembly, and the distinction is between (*a*) the basis of the Six Principles and the Confession of 1663, (*b*) the basis of 1704 and 1705.

we are Resolved God Willing to abide by them unless any pson. or psons. can show us by the Word of God that there is any Error in them.

["from which your comments differ."] That the Articles of ffaith proposed to us by the Brethren aforesd. are Different from our ffaith aforesd. Both in words & Sence & are not a Sufficient Barrier against the Errors and Herisies of the Arians & Socinians Antropromorphite &c. And therefore we cannot Agree to receive them as an Expediant to us to admitt those psons. to Assembly with us who have refused to joyn themselves with us according to their Own former Agreemts. and the Agreemts. of the last Generall Assembly.

[Leaders of the other Assembly.]

June 16th 1709.

Clement Hunt
Jos. Cooke[17]
Thos. Dean
Jo. Cook
Abra. Muliener

[Page 31.]

[1710, May 31.] *We the Ancient Genall Assembly vizt. the Messengers Elders and Brethren Representatives of the Severall Congr. of Baptized Believers who own the Doctrine of Universall Redemption constitued according to the six principles of the Doctrine of Christ menc̄oned Heb. 6. 1. 2. firmly beliving professing abiding by & Owning the Declerac̄on of Articles of ffaith Reprinted in the Year 1691 Now Meeting at Dunings Alley May 31 1710.

[Members present.]

| | | |
|---|---|---|
| Messengers | Wm. Vincent<br>Thos. Ulliott | |
| Londn. Dunings Alley | Robt. Jemmett Elder<br>David Giffith<br>George Smith | Repr. |
| Park, Southwck | Jo. Taylor Elder | |
| Goodmans fields | Dan. Beachman Elder | |
| Western Associ. | Ben. Miller<br>George Clark | Elders |
| Essex | Hen. Field Elder | |
| Burnham | Jo. Smith Repr. | |

[17] Probably mis-reading for Hooke. He and Ullyott headed rival parties n Lincolnshire; see Taylor I. 99 *ff.*

| | |
|---|---|
| Portsmouth | George Kely } Elders<br>Walter Addis } |
| Sussex | Richd. Drink- |
| Chichester | water Repr. |
| Horsham | Matt. Randall, Repr. |
| Disterling | Tho. Ansell } Repr.<br>Wm. Wood } |
| Warbleton | Hen. Miller<br>George Shep- } Repr.<br>pard |
| Kent Braborne & Seven Oakes | |
| | Jos. Cole } Repr.<br>Wm. Cox } |
| Tunbridge Wells | Thos. Benge El- |
| | der. |
| Lincoln- | Edd. Wood } Elders |
| shire | Jo. Hursthouse } |
| Isle of Ely | Ben. Grantham Elder |
| Whittlesey | John Cropper } Repr. |
| | John Shearman } |
| Norwich | Jo. Blen. man Repr. |
| Biddenden | J. Saunders |
| | Elder |
| | Ja. Cooper Repr. |
| Athorn | Jo. Bush Elder |
| | David Rutter |
| | Repr. |
| Surry | |
| Webstone | Jos. Peesly |
| | Repr. |

Officers Chosen as foll. vizt. [Officers chosen.]

Benj. Miller Chairman — Thos. Benge, Geo. Kelly — Moderators

Then the Assembly proceeded to Buisiness as foll, vizt. [Agenda.]

A Letter from the Western Associn. to be read & Considered of

A Question from the Lincolnshire Churches.

A Letter from Norwich.

Agreed to Write an Answer to the Western Letter.

Agreed that the Norwich Letter be [1]Letter be[1] Answered

[1]Agreed to Write an Answer to the Western Letter.

[1] Repeated in error.

[1]Agreed that the Norwihich Letter be Answered
Which was done Accordingly.

[1stly.] [Decision of Assembly binding on Churches.]

A Question proposed in the Assembly

Quesn. What is the power of a Generall Assembly in relacon to the Churches that are Members of such an Assembly in point of Determinacon.

Res. That if Differences do arise in any Church or Churches & Cannot be amicable Determined amongst themselves or by other Sister Churches or by the Associcon to whom they belong & the Matters & Differances being way of Referrance [Page 32.] or Appeal *brought before the Assembly that then the Said Matters or Differs. be Determined by the Assembly and to that power Derived from and Directed by the Word of God The Said Church or Churches are to Submitt & Comply with But if they refuse So to Do they shall not be reced. into the Assembly afterwards without giving Satisfaccon by the acknowledging their Error in Not Submitting to the Assembly Determinacon.

2dly. [Minutes of last meeting to be read.] Agreed that Agreemts. of the last Assembly be read at the opening of the next Assembly.

3dly. [Leave required for absence.] That after the Names of the Elders and Representatives be Entred. none shall absent themselves without Leave asked & Granted if any so Offend they shall be Esteemed Worthy of Blame.

4ly. [Rules of debate.] That Every One speaking in the Assembly is to Direct his Discourse to the Chairman or by leave to him whose Cause is in Debate & that all Breaking in & Interruptions shall be rebuked by Moderators.

5. [Members of Churches entitled to listen.] That None be Admitted into the presence of the Assembly to hear the Debates thereof but such as be members of the Churches or belong to this Assembly Except Leave be granted.

6. [Overtures to London Churches.] A Letter Ordered to the 4 Churches in Londn. that was not of the Assem. this year.

7. [With copies of letters. Agreed that the Copy of what passed from the first to the last betwixt the Brethren of Whites Alley & the Assembly before they adjourned to Sett down an Assembly at Dunings Alley 1709. .
be sent with the Lettr. ordered to the Londn. Churches & that Bror David Griffith Bror George Smith do present it.

8. [Letter to all constituents.] The Letter Ordered to All the Associacons of the Congrn. belonging to the Assembly.

Agreed that this present Assembly be adjourned to Wednesday in the Whitsunweek that shall be in the year of our Lord 1711 and then to meet again at Dunings Alley Meeting House & to have a sermon preached at the Opening of the Assembly by Bror George Kely or Hen. Miller beginning at 10 of the Clock that Day Ordered that the Names of all the Members be fixt in — Signing these Agreemts. to the Book as Agreed to by. 9. [Arrangements for 1711.]

To our Well Beloved and Much Esteemed Brethren & to our Reverend Brother Tho. Kirby Elder of the Congr. of Baptized Beleivers Meeting at Goswell Street London Wishing Grace Mercy peace and Truth in our Lord Jesus Christ [The letter to the London Churches.]

Wee the Messengers Elders and Representatives Assembled together att the Meeting House in Dunings Alley London June 2d. 1710 Taking into our Serious Consideracon the Cause and Interest of our Said Most Dear Lord and having a perticular Regard to the Welfare of his Church think it an Dispensable Duty to promote and *Advance the Interest thereof Therefore [Page 33.] Write to you and informe you once more that having been forced with Unpresible Greif and Sorrow of Heart & with Many tears to adjourn our last Assembly frome Whites Alley Moorefields to Dunings Alley aforesd. in Such a Manner & form as by a Brief relacon of the whole proceedings thereof herewith to you Sent it doth more fully Appear & itt then appearing to us from Incontestible Argumts. drawn from the Matter of fact that the late foundation on which the Assembly Stood by the Articles & Expediant made for the Establishment thereof on the late Union was Entirely and Effectually removed not Only by the Direct Opposition which was found in them whereby the became utterly inconsistant with and Mutually Distructive too Each other but also from the Continuance & Universall Departure of the Members of the Said Assembly from the Same & no other foundation then remaining from our Sitting Down as an Assembly Wee did again place our Selves on our ancient & Unexceptionable foundation as also appears by our Letter from our last Assembly to which wee also referr you for a More full Discovery thereof & having thereby removed (as much as in us lies) the Stumbling Block which hindered Many Congrs. from ["We deplore the enforced adjournment of ast year] ["and think it best to recur to the confession of 1663]

Joyning with us and Sending Repr. to the former[2] Assembly & having invited you by our Said Lers. to Send your Repr. to this present Assembly but being Disappointed in our Expectation therein to the Unspeakable Griefs of our Souls & Wekening our hands we make bold to request & Intreat you in the Bowels of our Said Most Dear Lord to Send us your Repr. & Assistance to our Next Assembly appointed to be held on Wednesday in Whitsunweek shall be in the year of our Lord 1711 at Dunings Alley abovesd. for the further Carrying on the Great Work of the Gospell when & where you will meet with your most Obliged Brethren in the best Bonds.

["and invite you to join us in 1711."]

[The letter to the Churches generally]

We the Ancient Generall Assembly consisting of Messengers Elders and Brethren Convened together at Dunings Alley Londn. 31 of May. 1710. Send Greeting to the Severall Churches of our Comunion.

["Requests coming for more Messengers]

Beloved Brethren There having been very great and moving Complnt. made to us from Diverse parts of this Kingdome of the great want & Real Necessity there is of more Messengers to be Chosen & Sent forth for the preaching the Gospell & the more Effectuall taking Care of those in Distressed Churches that are ready to Languish & perish as to Religious things without a Speedy Supply this way wee cant but be in a very sensible Manner Simpathizing wth. Such in their great Exigencies & Straits from the Just Regard & Concern wee have for the Honour of God & the Interest of Christ & the Creditt of *Religion & the Good of Souls be willing with all Chearfulness to Exert our Selves to the utmost in forwarding so good a work and wee believe there may be some persons found (tho. not many) who may be well qualifyed & may be prevailed upon to be Willing to take upon them that Office if a Competant Supply can be raised for them — pursuant to which the Main Design of this our Lettr. is to beseech & Intreat you to lay to heart the Declining State of Religion & how necessary Such Men will be to Visit the Churches what Comfort & Advantage will accrew by their faithfull & Constant Labors amongst the Churches more Especially those that are Destitute of

[Page 34.]

["and we believing that men might be found if the money were found]

["urge the need of Churches without Elders.]

[2] This word is a correction above the line, for an original "present."

a fixed Ministry & whose case is very Deplorable & also that you will do what you can in your Congr. to Encourage so necessary & Important a Work.

And the Method wee propose for raising a Competency is as foll. vizt. [" so advise]

That you'll depute an Active lively Man in your Severall Churches to Collect all Such Sum̄ or Sum̄s of Money that shall be given for this Use & to Stir them up as much as possible to so good a Work. 1. ["a collector in each Church]

That all those yt are Capable & willing would pay weekly a farthing or half penny or more as they think fitt which tho. but a little at a time being Done by all will amount to a Considerable Sum in a Short time. 2. ["a weekly contribution]

That the Monys so raised by Sent yearly to the Associc̄on So thence remitted to the Generall Assembly & this we have thought to be the most likely way to Enable the Messengers Effectually to Discharge the Severall parts of their Office as may be to the Glory of God & the good of souls or if you can think of any better Method than what is above Written will Conduce more to your Satisfacc̄on & Answer the end Wee shall leave it to your Liberty to please yourselves And wee beseech you Brethren to Consider well the Excellent profession of which Christ is Apostle and High priest of Think of the Enxestimable Advantages that are Annexed to your Heavenly Calling How much it Concerns you to Do Something for God & Christ in your Generation who have done so much for you do not lett the Cause of Christ Sink in the World & the power of Darkness prevail for so small a Sum̄n as you are Exhorted to Remember that what you Expend this way will be well accepted & Rewarded in future time this will be a laying up a good foundation against the time to come yt in a Continued Course of Doing Good you may be Able to Lay hold of Eternall Life So Brethren we Commend you to God & the Word of his Grace which is able to Build you up and give you an Inheritance amongst them that are Sanctifyed thro. faith in Christ & Subscribe our Selves your Brethren in the Order of the Gospell. 3. ["a yearly remittance to the Assembly] ["or any method that will enable you to do your duty to Christ."]

All the names as aforesd.[3]

[3] A manifest token of transcription by a weary scribe.

[Page 35.]

[1711, May 23–25.]

*Agreed that this be the Title of the Assembly. We the Assembly of Baptized Believers bearing the name of Genall Baptist formerly Under the Denominacon of a Generall Assembly as Expressed in our Ancient Confession of ffaith printed in the year 1663 & Reprinted in the year 1691 Consisting of Messengers Elders & Brethren Representatives Convened together at Dunings Alley Meeting house this 23d. 24th. & 25th. of May 1711.

[At Dunning's Alley.]

[Members present.]

| | London | | The Western associacon | |
|---|---|---|---|---|
| Dunings Alley | Robert Jemmett Elder | | Benj. Miller Elder | |
| | Ambrose Coggar, Robt. Painton | Repr. | Ralph Gould, Geo. Packman, Henry Gibbs | Repr. |
| Goswell Street | Thos. Kirby Elder | | Lincolnshire | |
| | Jos. Squire, Wm. Gardner | Repr. | John Shearman, Jos. Anderton, Benj. Grantham | Elders |
| Horsley Down | Matt Fowell[1] Elder | | Norwhich | |
| | John Russell, James Richardson | Repr. | Bror Thos. Green | |
| The Park | John Taylor Elder | | Portsmouth | |
| | ffrancis Whitcombe, Jos. Coventry | Repr. | George Kelly Elder | |
| | Kent | | | |
| Bradbourne & Sannock | Jos. Brown, Thos. White | Repr. | Chichester | |
| | | | Wm. Smith, Rd. Drinkwater | Repr. |
| Tunbridge Wells | Thos. Benge, Elder | | Horsham | |
| | | | Matt. Caffyn[2], Thos. Souton | Elders |
| Bidenden | Nich. Rich. Elder | | | |
| | Rd. Saunders, James Cooper | Repr. | Matt. Randall, Richd. Dendy | Repr. |
| Athon | | | Ditchelling | |
| Hide & Foulstone | John Green, Wm. Kennett | Repr. | Warblington | |
| | | | Robt. Norden Elder | |
| Canterbury | Dan Hamon, Wm. Browning | Repr. | Hen. Miller Repr. | |
| | | | Surry | |
| | | | Webstone Jos. Pitly | Repr. |

[Officers.]

Officers Chosen by the Assembly

Mr. Benj. Miller Chairman Robt. Jemmett and George Kelly Moderators

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[1] Nathanael Foxwell.

[2] This is the son, who in 1709 was styled Junior. In that year the aged Matthew Caffin ordained his son and Thomas Southern to help him. Having passed the age of eighty, he may well have felt that he had earned the right to stay away from an Assembly where his presence had been a cause of strife for half his life-time. He passed to rest in 1714 amid a people devoted to him. The son continued his pastorate till 1740. A third Matthew Caffin was ordained in 1773 but did not survive 1780; he appeared at the Assembly in 1776.

The Assembly proceeded to Buissiness as foll.[3]

The Expediant relating to the power of a Generall Assembly in Determinacon of Matters of Difference or Differences Between Churches & Churches or pson. & persons as it was Drawn up By Bror Hen. Miller Bror Grantham Bror Kelly Bror Coventry & Bror foxwell & our 3 Brethren in Goswell Street viz. Bror Kirby Bror Squire & Bror Gardner & is as followeth. [First result :—]

*That it be agreed that if any Controversy arise in any Church or Churches or between any prticular members thereof that after the Controversy hath been heard & Determined by the said Church or Churches were the Sd. Controvercy is who have full power & Authority from Gods Word to hear & Determine all Controvercy among themselves by the Same Word but if the Controvy. be not Determined to the Satisfaccon of Both Parties they may with the Consent of the Church or Churches to which they belong Referr then to Sister Churches by their Repr. or to the Associacon if not Determined as afore then to be Brought to the Assembly there to be heard & Determined if ye Contending partys So agree but without Such Mutuall Agreemt. the Assembly have no Authority over any prticular Churches Only to give their Councell & Advice This was Agreed to by the Assembly. [Page 36.] 1. [Authority of Assembly limited to appeals by consent: no initiative to be taken.]

Agreed that Bror Hen. Miller Bror Grantham & Bror Kelly Bror Coventry & Bror foxwell wth our three Brethren from Goswell Street do meet att the Assembly in the Morn to Consider & Draw up ye Expediant Relating to the power of a Generall Assembly in Determining Matters of Difference or Differences between Churches & Churches or pson or[4] persons &c. [Agenda.] 1.

Agreed to Read over the Letters Appointed the last Assembly to be Sent to the Severall Churches which was accordingly Read to be further Inquired into. 2.

The Western Assoc. to be Read & Considered 3.

Lincolnshire 2 Questions to be resolved 4.

Norwhich A Letter to be read & Considered 5.

Webbstone A Question to be Considered. 7.

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[3] The agenda are preceded by the decision on the first case; the numbers in the margin help to some extent in recognizing this, but the sixth item is not specified.

[4] and.

2. [Fast day to be kept as the Western Association proposes.] Upon Reading the Lettr from the Western Associacon proposing to keep a Day or Days of fasting & prayer to Humble our Selves to Almighty God for our Sins & great Decay in Religion & to Seek the Lord for Grace to be Quickened & Renewed therein & Also for Nationall Calamyties [Page 37.] *to be Diverted its Agreed to keep Such a Day of fasting & prayer So as if possible for all the Churches to observe one & the same Day that is to Say the 20th Day of June next & that the Churches which Cannott observe the Same Day do Appoint another Day as near as they can to the same.

And further that Every Church which see themselves Disposed thereto do Keep more Days on the Same Account And that the Letters be Sent to all the Churches of the Assembly to acquaint them therewith & that Bror Norden & Bror Wm. Smith do Draw up the Same & present it for Approbation.

[Responses as to charges of Messengers.] Answered from Lincoln in Order to the Ordaining of Messengers that they Will Contribute what they Can in Order to Defray their Charge.

Answered from the Western Associacon that Bror Miller & Bror Ketch Nominated for Messengers that they will raise for the Encouragemt. of the Same the Sum of £14 or £16 per Annum.

Agreed further by the Assembly that the Repesr. of the Severall & Respective Churches in London do Carefully Exhort & Desire of their Respective Churches to Consider what persons they have resident amongst them that are fitt for Messengers & likewise to Exhort them to Raise Such Sufficient Supplies as the publick Labours of such Elected persons calls for Agreed further by this Assembly that whereas the Western Asscocicon has recommended Bror [Benjamin Miller and Henry Keach nominated for Messengers.] Benj. Miller Bror Hen. Ketch for Messengers that in Case the Churches to whom they belong Shall give their Consent in that Matter & likewise the persons Nominated abovesd. that then they Shall be forthwith Ordained for the aforesd. Work and likewise its Further Agreed that two or three [Page 38.] persons *be Deputed to Write a letter to the Congregations [Consequent steps.] to whom the aforesd. persons do belong to Exhort them to Such freedom & Willingness in parting with them as is necessary in that Case And likewise another letter to be Writt to Bror John Miller that he would be Assistant as far as may be to the Church whereunto our Bror Benj.

Miller is Elder in Case our Bror Miller aforesd. be Ordained for a Messenger & that Bror Kelly do write the said Letter or Letters & that Bror Gould & Bror Jackman do Carry the Said Letters & Use Such Motives in Exhorting the Said Churches & Bror John Miller as is Necessary in that Case

[Henry Miller and Robert Norden and others of Kent may be ordained Messengers.]

Agreed by this Assembly that our Brethren Benj. Miller & Bror George Kelly do write a letter to our Brethren the Kentish Associac̄on to desire them to hasten their Election of these other persons they have now a Referrence[5] to be Chose as Messengers with our Brethren Bror Henry Miller & Bror Norden[6] & in Case they the Said Associac̄on shall think fitt in their own Capacity to Ordaine our said Bror Miller & Bror Norden and the other person or persons hereafter to be Elected by them we the Said Assembly do hereby Approve of the Same but in Case they the Said Associc̄on shall not think propper so to ordaine all or any of the Said persons without the Approbac̄on of this Assembly then they the Said Associac̄on are desired to referr them to the Next Assembly & send a letter of their Qulificac̄ons in Matters of faith & Conversation.

[Two questions of conduct.]

An Answer to the Two Questions from Lincolnshire

Qun. 1.

Whether playing at Cards & Earnestly Contending for the Same in Christian familys be a Sufficient cause to Deny such Com̄union wth. the Church to whom they belong.

Answered in the Affirmative as below.

[Page 39.]

Qun. 2.

*Whether a pastor who Contends for Dancing Cock fighting with Many other Vices altho. being Moderately Used be a Sufficient Cause for the Church to Deprive him Com̄union

Answered as below

[Cards undesirable.]

Answered to the first that playing at Cards Contending for it & persisting therein in Opisition in Contempt of all Christian Councell & advice to the Contrarry is Unbecomeing and Unlawfull for Such as profess the Gospell of Christ and Unfitts them for Church Com̄union.

[Pastors not to dance or fight cocks.]

Resolved as to the 2d. Question that for a Minister of Christ to Countenance Encourage or Contend for such vices do disqualify him for the Ministriall Office & Church Com̄union Untill he Shall Appear of another Mind & give Satisfac̄on to the Church to whom he is a pastor.

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[5] preference?

[6] Both of Warbleton; distinguish the three Millers.

[Overtures to Goodman's Fields.] Agreed by the Assembly that Bror foxwell & Bror Tayler & Bror Kirby & Bror Jemmett that they take an opportunity to acquaint the Brethren at Goodmans Fields that they will please to Attend the Assembly Next year.

[Basing Stoke to be visited.] Agreed that Bror Kelly and Bror Webstone[7] do appoint a time as soon as possible & visitt the Brethren at & about Basing Stoke to see how it Stands wth them & do what they can to Settle them in Good Order.

[Essex Churches Invited.] Agreed that the London ffriends take Care to write & Send to the Churches in Essex to Invite them to the Assembly next year

Agreed that thanks be given Bror George Kely for his Sermon preacht before the Assembly & that he be desired to print it.

Agreed that Bror Henry Miller do preach the next years Sermon to the Assembly or Bror Norden if he faile at 10 a clock

Lastly. Agreed to Adjourne this present Assembly to Wednesday in the Whitsun Weeke Anno 1712 & to this Same place vizt. Dunings Alley.

Signed by all the Names as aforesd.

[Page 40.] [Letter to Kentish Association.] *The Copy of a Letter Sent by the Assembly att Dunings Alley Londn. to the Associacõn in Kent 1711 from the Messengers Elders & Brethren Representatives Assembld. att London May 23 . 24. 25 to the Churches of Kent and Sussex att their Associacõn Next Comeing we Send Christian Salutation in our Lord Jesus Christ.

Beloved Brethren we take it very kindly that you have not been Negligent in looking out and Electing Men from Amongst you for the Office of Messengers but Yett understanding by those two you have already fixed upon that what is Done is like to Come to little Unless more persons be sent forth wth. them & Understanding by them also that you have others in your Eye fitt for that great worke this therefore to Exhort you forthwith to proceed in your farther Election of Such Men as you Shall upon Mature Consideracõn Conclude are well accomplished for the Same & farther Brethren if you dont think fitt to ordaine these & Such other Brethren whom you Shall chuse in your private Capacity as Messengers of your Associcõn but are willing they

["You have chosen two for Messengers,]

["choose others if you will,]

["and ordain]

[7] A Bror from Webstone?

Should have a more Generall Approbation & Mision which we think will be best, then we desire A Letter from you at our Next Assembly of their faith & Conversation in ye World that upon our Satisfaccon then they may be Ordained by Us Thus Brethren we Comend you to God & the Word of his Grace Which is able to build you up & to give you an Inheritance amongst the Saints & Subscribe our Selves your Brethren in the Lord. ["or commend to us for ordination."]

A Letter Sent to the Western Assocn.[8] from the Assembly of Messengers Elders and Brethren Convened together at Dunings Alley Meeting house London 23. 24. 25 of May 1711. [Letter to Downton.]

Send Greeting to our Beloved Brethren that Church of Christ meeting in & near Dounton wishing Grace Mercy and peace may be Multiplyed unto you through our Lord Jesus Christ.

*Beloved Brethren [Page 41.]

The occasion of our Writing to you is this wee are Given to Understand by a letter sent to us from the Western Associcon that they Did fix on Bror Benj. Miller as a fitt person for the Office of a Messenger whose Nominacon and Choice we well Approve of but Understand that you are not willing to Divest your Selves of that particular Claim that you have in him as your Elder Unless you Can be provided for some other Way it is Intimated to us by some of your Brethren of the West that you will be well pleased if you Can have the Constant Assistance of our Well Beloved Bror John Miller we desire as he is a Member with you that you will please to Call on him to your Assistance to the End our Bror Miller may be Ordained as a Messenger there being great need of Such Men to visitt those Churches who are in a very languishing State for want of a Ministriale Assistance & to propogate the Gospell of Christ in the World we desire therefore Brethren that you will Encourage those other gifts that may be among you which in time may be the Content & Mutuall Edification wee have also writt to Bror John Miller to desire him to afford you all the Assistance he can

["Your Elder has been nominated as Messenger.]

["please spare him to the Churches in the West]

["calling John Miller to help you."]

[8] No such letter was ordered above, and the letter following is one of two ordered to go to churches.

which we hope will have a Good Effect we wish you prosperity in Body & Mind & Subscribe our Selves your Brethren in the Lord.

[Circular Letter.] A Lettr. Sent to the Severall Churches belonging to the Assembly.

We the Assembly of Messengers Elders & Brethren Meeting in Dunings Alley London sendeth Christian Salutation to our Well Beloved Brethren the Churches of Christ Constituted according to Heb. 6: 1. 2.

Beloved Brethren

We takeing into our most Serious Considn. the low Condition of the Churches of Christ and veryly beleiving that your Careless Walkeing & Deadness of [Page 42.] Spiritt *and Want of Love to God & to one another is the very Case we therefore Desire to Humbly our Selves before Almighty God & that we may be prevelent for the pardon of all our Misceriages & Obtaine grace to help us in time of Need we have Considered of and [Appointment of a Fast.] Concluded on a day of prayer with fasting on the 20th of June Next Ensuing & we desire that all the Churches Concerned in this Assembly & all to whome these presents may Come do very Devoutly & solemnly Engage themselves in those Dutys of fasting & prayer on the Day above Written But if it shall So fall out that any Church Cannott Conveniantly keep that Day as a Day of Humilation to God but we do Judge it might be best if it Could on the Day above Written that so our prayers & Supplicacons might come up before God together Beloved Brethren Lett us Consider of great Nead we have to Implore Divine Mercy & that on a two fold acct. first for Congregationall Sins our Sins that are against Clear light & Dear love Secondly Nationall Sins Which abound & are very great for wch. wee have Cause to fear yt God is Displeased & that his Judgmts. may be averted let us Sight for the Abominacon of this Land & Cry Mightily to God & pray hertily for the pardon of our Sins & for his holy Spiritt to Strengthen us & Establish our hearts & we farther lett you know yt by fixing a Day we do not Confine you to One Single Day but you may observe as many as you please & this we hope may be of Excellent use to us & very acceptable to Almighty God.

*The Names of the Messengers, Elders & Brethren Representatives of the Severall Congrns. of the Baptized Beleivers who Own the Doctrine of Universall Redemption Being Meet in a Generall Assembly at Dunings Alley Meeting House the 21st June 1712. [Page 43.] [1712, June 21.] [Dunning's Alley.]

| | | [Members present.] |
|---|---|---|
| London | Robt Jemmett Elder | |
| Dunings Alley | Ambrose Coggar } Repr.<br>Jacob Chackfield } | |
| Goswell Street | Thos. Kirby Elder | |
| | John Squire } Repr.<br>John Evans } | |
| Horsley Down | Natt. ffoxwell Elder | |
| | James Richardson } Repr.<br>Benj. Ingram } | |
| The park | John Taylor Elder | |
| The Western Assn. | Benj. Miller Elder | |
| Lincolnshire | | |
| Norwich | John Reeves Elder | |
| Whitelse Isle of Ely | Benj. Grantham Elder | |
| Wisbich Isle of do. | John Sherman Elder | |
| Portsmouth | John[1] Kelly } Elders<br>Walter Addis } | |
| Chichester | | |
| Horsham | Matt. Caffyn Junr } Elder<br>Thos. South } | |
| Ditcherling[2] | Robr. Norden } Repr.<br>Warbleton Hen. Miller } | |
| Turnershill[3] | Thos. Perry } Repr.<br>Ralph Bull } | |
| [4]Kent | | |
| Bradbourne & Sunnock | Joseph Brown } Repr.<br>James Calvlry } | |
| Tunbridge Wells | George Borer | |
| Biddenden | Nic. Rich Elder<br>James Cooper Repr. | |
| ffrittenden | John Tassall | |
| Cranbrook | | |
| Athorn | | |
| Hide & foulstone | Wm. Kennett } Repr.<br>Ed. Morrise } | |
| Canterbury | | |

[1] Probably a slip for George.

[2] No representative hence; Norden and Miller belong to Warbleton.

[3] A hamlet three miles south-west of East Grinstead.

[4] A second column begins here in the text.

| | |
|---|---|
| Barden[5] in Kent | John pantry |
| Dover | David Simpson |
| Surry | |
| Webstone | Jos. peasely Repr. |
| Essex | |
| Burnham | Hen. Field Elder |

[Officers.] Officers chosen by the Assembly

Mr. Nat. foxwell Chairman
Robt. Jemmett } Moderators
John Reeves }

[Agenda.] The Assembly proceedeth to Buisness as ffoll. vizt.

1. Reced A Letter from the West Associacõn
2. Reced A Lettter from the Church at Norwich.
3. A Qun. from Turnershill
4. A Case from Webstone

An Answer to the Webbstone Case by Way of Letter.

[Letter to Deal.] We the Generall Assembly of the Baptized Churches Beleiving Genell Redemption founded on the principles laid Down Heb. 6. 1. 2. & owning the Decleration of ffaith printed & presented to King Charles the Second to our Well Beloved Brother Christopher fullford And to the Church of Christ walking wth. him in & about Deal in the County of Kent Grace be Multiplied.

Beloved Brethren It has been Evidently Manifested unto us that you have reced. into your Cõunion & ffellowship a Certaine person whose name is Thos.[6] Twist is a Disorderly person & was so at the time your first receiving him That you also did not proceed with that Caution & Circumspection which the Case did require in Receiving *him And the person which afterwards took on her to be his Wife Moreover that you have after an Unpresedented Manner by a Genell Letter of Recomẽndacõn Sent him forth to preach in any Congrs. of our Cõunion & that by Virtue also of your Said Letter he has had the face to Intrude himself to preach even in a Congr. where so much was known of his Disorder & Disolute life as Occasioned him to Confess upon Enquiry That he had lived wth. a woman Many Years And had Diverse children by her who was not his Wife

[Scandal caused by Thomas Twist.]

[Page 44.]

[5] Probably Boughton (Monchelsea, three miles south-east of Maidstone.) Baptists were licensed here in 1672.

[6] Matt. was written first and cancelled at once.

& has taken to another such & that he also has taken Another Wife which he Stood to Justifye to the great offence of Brethren & Scandall of Religion Wherefore Dear Brethren Being Greatly Greived at the Unadvised proceeding We take this Opportunity to Advice you of it & hope that you will not only be made Cautious in time to Come but will also Endeavour to Remedy this Evill which you have thus unadvisedly Occasioned as much as in you lyes & Give an Entire Satisfaccon to all Such as Shall be Concerned to make further Enquiries into this Matter. Farewell.

A Letter to the Severall Churches of this Assembly as it may be Directed &c. [Circular Letter.]

Wee the Generall Assembly of the Baptized Churches Beleiving Generall Redemption founded on the principles[7] Laid Down Heb. 6. 1. 2. & Owning yt Decleration of faith printed & presented to King Charles ye 2d. &c.

Beloved Brethren

To our Great Grief & Sorrow of Heart we have reced. Informacon yt a Certain person whose Name is Thos. Twist has Artfully obtained Admonition into the Order & ffellowship of the Gospell wth. Bror Chris. ffullard of Deale in Kent & Also has obtained & Genall Letter of Recomendation from the Sd. Bror ffullard & others to all the Congrs. of our Comunion by virtue whereof he Endeavours to Entraduse himself a preacher amongst them that also the sd. Thos. Twist is a pson. of an Ill Conversation Who has Confessed that he has lived many years wth. a Woman that was not his Wife the which together with the Strange & Unacountable things which he has published are likely to Reflect & Cast great Reproach upon the truth Now for the preventing all further Damage which May Ensue from the[8] we do hereby Admonish & Advise you to beware of the sd. person & not to Receive him in the Capacity of a Minister or Member of Christ. Farewell. [Warning against Twist.]

*A Letter Ordered to be writt to the Lincoln Associacon wch. is as foll. (vizt.) [Page 45.]

from the Assembly of Messengers Elders & Brethren Mett at Dunings Alley Londn. June 11th. 12th. 1712 [Letter to the Lincoln Association.]

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[7] The word "London" follows, cancelled at once.

[8] An undeciphered word follows.

To the Brethren of the Lincoln Associacon Christian Salutation in Our Lord Jesus Christ Amen.

["Please attend."]

Dear & Well Beloved Brethren We Cannott but take notice of your Absence at this Assembly were we hope to have meeted you & seen your faces to our Comfort But your failure herein which wee in Charity hope is only Owing to Some forgetfulness[9] Occasions us to beseech & Exhort you for time to come Not to faile of affording us your best Assistance in order to the Upholding so good A work as is of a Generall Tendancy to promote the Glory of God & the perticular Benefitt of all the Churches which wee promise our Selves you will Chearfully Comply with And for your Incouragmt. wee are able to acquaint you wee have had a Very peacably & Comfortably Assembly to our great Satisfaccon Blessed be the Lord Wch. wth. our most Christian & Indeered Love to you all Comitting you to the ffather of Mercys Wee Subscribe our Selves your Brethren in the faith & Order of ye Gospell.

Whereas a Request Came to this Assembly by way of Lettr. from the Church of Norwhich It was Answered to the Satisfaccon of there Elder & Representative.

The first Qun. from the Western Associacon was answered in the affirmative

Ordered that Bror Walter Addis Do preach a Sermon at the opening the next Assembly & in Case of failure Bror. Robt. Jemmett.

This Assembly Doth adjourne themselves for the space of two years to Wednesday wch. shall happen in the Whitsun Week 1714 Unless upon an Emergency the Associacon or the Churches at Londn. May call an Assembly Sooner.

Signed by all the names afore sd.

[Page 46.]
[1714, May 19.]
[Goswell St.]

*The Names of the Messengers Elders & Brethren Repr of the Sevall. Congregations of the Baptized Churches who Own the Doctrine of Universall Redemption being Meet in a Generall Assembly in Glasshouse Yard Goswell Street Londn. the 19th Day of May 1714.

[9] There had been a quarrel in Lincolnshire which led to meetings being suspended till 1718. Taylor II. 102.

| | | |
|---|---|---|
| Londn. | | |
| Goswell Street | Thos . Kirby Elder | [Members present.] |
| | Wm. Gardiner, Jos. Squire } Repr. | |
| Dunings Alley | | |
| | Ambrose Cogger, Hugh Amory } Repr. | |
| Horsley Down | Nath. foxwell Elder | |
| | Wm. Smith, Wm. Kermitt } Repr. | |
| Park. | John Taylor Elder | |
| Western Assocn. | Benj. Miller, George Clarke, Wm. Spreak, George Jackman } Elders | |
| Norwich | John Reeves Elder | |
| Cambridgeshire | Benj. Grantham Elder | |
| | John Catlyn Repr. | |
| Portsmouth | Walter Addis Elder | |
| Barden | John Saunders, John Pantry } Repr. | |
| Weoblestone[1] | Wm. Jackson Repr. | |
| Leicester | Zacharias Stanton[2] Elder | |
| [3]Sussex | | |
| Chichester | Wm. Smith Elder | |
| | Matt. Randall, Richd. Drinkwater } Repr. | |
| Horsham | Matt. Caffyn Junr., Thos. Souton } Repr. | |
| Turnershill | | |
| Ditcherling | | |
| Warbleton | Geo. Sheppard, Thos. Mercer } Repr. | |
| Kent. | | |
| Bradbourne & Seven Oaks | James Richardson, Thos. White } Messengrs.[4] | |
| | James Calverly Elder | |
| | Joseph Brown, Wm Cox } Repr. | |

[1] This form gives the key to the mysterious Webston; it seems to be Worplesdon, a village three miles north-west of Guildford; in after years Godalming is known as a Baptist centre, probably of the same movement.

[2] Read, Stauton, i.e. Staughton.

[3] A second column in the original.

[4] It is not clear that they were specially associated with Bradbourne; their office related them to all Kent.

| | |
|---|---|
| Friddenden | |
| Biddenden | Nich Rich Elder |
| Cranbrooke | |
| Marden | George Garrett Elder |
| Maidstone | ffrancis Carpenter Elder |
| Athorn | David Rutter } Repr. |
| | John Bush } |
| Canterbury | John Hobbs } |
| | Wm. Browning } Repr. |
| | Luke Parsons } |

[Officers.] Officers Chosen at the Assembly.

Benj. Miller Chairman
Nath. ffoxwell } Moderators
John Reeves }

[Agenda.]

1. A Letter from the Western Associacon
2. A Letter from Norwhich
3. A Letter from Weilborne[5]
4. A Letter from Kent
5. A Letter from Dublin.

[Page 47.]

1. [A day of fasting appointed.] *Whereas this Assembly having taken into Consideracon the letter from the Western Associacon representing that Severall Church there are in a low & languishing State & Condition observing also that there is much Deadness & Indifference in Spirituall things have Sett apart a Day of ffasting & prayer that the Lord would look Down in Much Mercy upon them & revive & Restore the proffessors of Christianity unto that purity & simplicity becoming the followers of Blessed Jesus that the Impending Judgment of the Lord may be Averted to which they Desired the Assistance of this Assembly in their respective Churches to which the Assembly Agreed without any opposition.

2. [Wilbraham referred to Richardson.] The Subject Matter of the Letter from Welborne is wholly referred to Bror James Richardson & whom he Shall fitt to Call to his Assistance.

3. [Dublin referred to London Association.] That the Case from Dublin be referred to the Londn Assocn. & Bror Richardson as a Messenger.

4. [Downton urged to permit Benjamin Miller be ordained Messenger.] That a letter having been Drawn up to be Sent to Downton in Wiltshire to Excite the Church there to admitt Bror Benj. Millar to the Office of a Messenger & that two Messengers do go Down to perform that Service (vizt.) Bror

[5] Comparing with proceedings next year, this is evidently Wilbraham in Cambridgeshire, with which Melbourn was united now.

Richardson & some other whom he may think fitt if possible Bror Henry Miller.

That a letter was Drawn up & Sent to Bror Thos. Ulliott to Stir up him & the Churches thereabout to send up Representatives to the Next Assembly sent by a Young Bror from the Assembly. 5. [Lincolnshire urged to attend.]

That a letter be sent to Severall Churches in and about the Severall Counties as well some as have not their Representatives as[6] to this Assembly as those that have to send their representatives to the Next Assembly and Stir them up to more Diligence in their respective Dutys 6. [Circular Letter.]

That the do Endeavour to find out Messengers & Ministers & raise a Supply for the Messengers in their Travells as well as Support their Stated Minister. 1. ["Support the Ministry]

*To Stir them Up for Some Assistance for Robt. Norden and Thos. White who are Appointed & Approved by this Assembly to go to Virginia to propogate the Gospell of truth. [Page 48.] 2. ["Aid the mission to Virginia]

That a Quarterly fast be kept for one Year on the Wednesday Every Quarter day for One whole Year & that the Wednesday after Midsummer Day be first- 3. ["Keep a quarterly fast."]

And that Bror Reeves Bror ffoxwell & Bror Richardson do Draw Up this Letter in a Suitable form & gett the same printed & send them Down the Respective Churches & press a Spedy Return of the Money On the Virginia Acct. & Remitted it to Bror Richardson of Ax & Bottle Yard Southwark. [Circular Letter to be printed at cost of Churches.]

And that the Charge of printing & Letters Shall be therein paid Bror Squire & Bror Richardson at Next Assembly by the representatives of Each Church.[7]

Agreed the persons Appointed to go to Virginia go with all Conveniant Speed. 7. [Virginian expedition at once.]

Agreed this Assembly do Adjourne to Wednesday in Whitsunweeke which Shall be in the Year 1715 & Bror ffoxwell Do preach the Sermon & Default of him Bror Reeves. 8thly, & Lastly.

Signed by all the Names aforesd.

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[6] Neglect this word.

[7] This is the first reference to a printed circular letter, and its association with James Richardson hints that he brought new methods to the proceedings and records of Assembly. This year the title contains no reference to the Six-Principles and the Confession of 1663, and a new style begins, without express notice. This may be compared with 1725 and 1731.

[Letter to Downton.]

The Generall Assembly of Messengers Elders and Brethren Meeting together at Glass House Yard Goswell Street Londn on the 19th & 20th of the 3d. Month, 1714. To our Honoured and well Beloved Brethren the Church of Christ Meeting at Downton Sendeth our Christian Salutation wishing &[8] Increase in grace and peace may be Multiplyed amongst you

Beloved Brethren

[Page 49.]

*Wee have had Diverse Weighty & Necessary Cases under our Consideracon particularly the great want of a Teaching Ministry to with Messengers & having Made Some Considerable progress of that kind in the Eastern parts of this Kingdom & knowing the Great Want of Such aforesd. Ministers to Serve the Churches of our Lord Jesus in the West do therefore Call upon our Beloved Bror Benj. Miller to Serve in that Concerne knowing him to be a Man Qualifyed for that Work but knowing also the Relacon that he Stands into you Ward have therefore Appointed two of our Messengers to Come Down amongst you & Settell that Matter to your & his Satisfaccon & So to ordaine him to that Work without which Ordination we Judge is Unwarrantable for him or any Man to Act as he have been force to Do in time past & therefore Brethren Wee Beseech you to Give him up to that Work as much as possibley you can Considering the present Necessity of Churches & the Great Want of Such Supply Thus Brethren We Commend you to God & the Word of his Grace and Subscribe our Selves your Brethren in the Bonds of the Gospell.

["Messengers have done well for Churches in the East,]

["and Benjamin Miller has really acted as one without ordination,]

["now therefore set him free for the official position."]

[Page 50.]

[1715, June 8 and 9.]

[Goswell St.]

*Wee the Messengers Elders & Brethren Representatives of the Sevall. Churches holding Beleivers Baptizm who Own the Doctrine of Universall Redemption Meet att our Generall Assembly in Glass House Yard Goswell Street Londn. on the 8th & 9th of June 1715 do agree as followeth

[Members present.]

| | | |
|---|---|---|
| Londn. Goswell Street | Thos. Kirby | Elder |
| | Wm Gardiner<br>Jos. Squire | } Repr. |
| Dunings Alley. | Ambrose Coggar<br>Isaac Jemmett | } Repr. |

[8] an.

| | |
|---|---|
| Horsley Down | Nath. foxwell Elder |
| | Wm. Smith Repr. |
| | Miles Cox „ |
| The Park | John Tayler Elder |
| Western Assocn. | Benj. Miller Messenger |
| | Geo. Jackson Elder |
| Norwich | John Reeves Elder |
| Welborne & Milborne in Cambridge shire | John Catland, John Goring, Edd. Elgar } Repr. |
| Isle of Ely | John Sherman Elder |
| Huntington-shire | John Cropper, Simon Martin } Repr. |
| [1]Kentish Associcon | James Richardson Messenger |
| Chichester | Mathew Randall, Richd. Drinkwater } Repr. |
| Horsham | Matt. Caffyn, Thos. Sonton Elders |
| Turners Hill | Richd. Plaver Repr. |
| Ditchelling | Nath. Webb Elder |
| Webston | Richd. Webb Elder |
| | Robt. Porter, John Goddarch } Repr. |
| 7 Oakes | Charles Hopgood Repr. |
| Athorn | Wm. Tucker, David Rutter } Repr. |
| Canterbury | John Hobbs Repr. |
| Dover | David Simpson Elder |
| Speldurst & Pemborough[2] | John Prescott Repr.<br>Wm Ashdon Repr. |

Benj. Miller Chairman [Officers.]
Nat. Foxwell & John Reeves Moderators

Whereas Bror John Reeves Moving the Assembly how Money Collected by Severall Churches for Building a Meeting House att Smalbro Near Norwich may be Disposed of in as Much as they have Not as Yet Undertaken that work it is Agreed that it remain with them One Year More & if they do not make Use of it for the use Designed in that time to be returned to Bror James Richardson in Order to have the

1. [Subscriptions for building at Smallburgh to be returned if not used within a year.]

[1] A second column in original.

[2] Speldhurst and Pembury and Tunbridge Wells formed one church, see 1719 list.

Respective Sums gathered in the Severall Churches returned Again.

2. [Reply to Melbourn.] It is Agreed that Bror Miller & Bror Reeves Draw up a Letter in Answer to that from Milborn which is as followeth.

ffrom our Assembly June 8th. 9th. 1715. To the Church in Christ in Milborne

["We asked Richardson to arrange for you] Beloved Brethren Your Letter of Request we recvd. for Some Assistance of Messengers tor[3] ordaine Some Elder or Elders & to assist you any other Matters Needfull which we are very ready to Comply with & have desired our beloved Bror James Richardson to gett Bror Hen. Miller or Some other person to assist in that Matter if they maybe Excepted by you but Brethren by [Page 51.] an Intimacon wee have recvd. that *Soloman Hooke[4] ["but hear he has been slandered by Sol. Hooke] Should Incence Some of You that Bror Richardson is a Socinian We Seem to foresee if you receive persons & Informacon It will Disable our Bror Richardson or any other of doing you any Service Therefore we advise that you be aware of such persons & Informacon as ["so affirm our confidence in him] not to receive them And as for our Bror Richardson we have this to say Wee know of no Such Opinion he holds nor anything that should hinder him from Serving you in your Necessity So Brethren if you are Satisfyed in him your letter to him will Expected & in so doing ["and he awaits your invitation"] we hope he will take Care of your Affair with our Christian love to you all from your Brethren in the Lord &c.

3. [Peterborough and Whittlesey to be helped.] It is Agreed that Bror Kirby Bror ffoxwell Bror Richardson & Bror Taylor do take Care to Answer the Request in the Letter from Peterborough & Whittlease by Sending Down a proper person as soon as they Conveniantly can & that they Write a letter to them In the name of this Assembly to Inform them that there is care taken in some Measure for them (vizt.) that Bror Reeves will (if the Lord please) be with them in a Short time & Sometime after Bror Richardson & Bror Henry Miller or some other person & that this Assembly have prevailed upon Bror Sherman & Bror Cropper to Assist them at their Request when possible Either can.

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[3] to.

[4] Taylor had heard of him vaguely about 1680 in Cambridgeshire: I. 223.

Whereas a Motion being Made for setting Apart Bror John Reeves to the Office of a Messenger this Assembly Does appoint Bror James Richardson Bror Henry Miller & Bror Uliott to visitt the Churches in & about Norwich & Inquire into their Inclination thereunto & upon their receiving Satisfaccon proceed to Ordaine our Bror Reeves as aforesd. 4. [John Reeves of Norwich to be ordained Messenger.]

Whereas Complaint was Made by Severall of our Brethren Concerning the Difishency of Many persons in Diverse places it is Agreed that a Letter be drawn up & printed with the Acts of this Assembly[5] & Sent to all our Churches & to be taken Care of by Bror Richardson & Bror Squire which was done & is as followeth 5. [Circular Letter to be printed.]

Beloved Brethren

their having been Complaint made to this Assembly by Some of our Brethren who have Observed with Greif of heart in Diverse places Some Christian famylys in which are Some things Very Much Unbecoming our most[6] Religion Desiring Something might be Done in Order to redress the Same now wee having taken it into our Serious Consideracon have thought good to Insert the Complaint with our Advice thereupon to all our Churches to which is as followeth (vizt.)

It has been Observed that there is a great Backwardness in not Closely Attending the Worship of God but making to light Excuses for that So doing. 1. ["Attend worship,]

*It is also Observed that there is a great[7] Neglect in not Catekising of Children in Order to bring them up in the Nurture & admonishing of the Lord by which Means it is feared So many Degenerate from the Ways of God & So Embrace no Religion at all. [Page 52.] 2dly. ["catechize children,]

It is also Observed as a default in parents in not Keeping their Children Close to the Worship of God though more their Homes nay when it is in their Own Houses. 3dly. ["bring them to worship,]

It is also observed that there is a great Default in some persons in not Detecting & so pressing[8] Vice & 4thy. ["and keep them from vice;]

[5] Henceforward the Acts of Assembly would appear to have been printed annually. The small size would render their preservation unlikely, and as a matter of fact no collection of them is known till much more recent times.

[6] A word evidently dropped, such as, "Holy."

[7] The word "Backwardness" follows, cancelled at once.

[8] preventing.

profaneness in their Children which shows to Much Indulgant of Iniquity of them.

Therefore Dear Brethren Wee Beseech you to lay those things to heart as you tender the Honours of God the future good of your Selves & children & Rectifye these things before to late in your Selves & familys And we exhort all Elders & Ministring Brethren to press these things Constantly in Every Congn. & on Every Occasion.

["preachers urging these points,]

And in Order hereto We recomend to you to those Usefull Catakizms written by our faithfull Brethren which belong to our Comunion as Seasonable helps to those that Needs Assistance therein &c.

["and our Catechisms being available."]

6ly. It is Agreed that our Next Meeting is on Wednesday in the Whitsun Weake Anno. 1716 at Bror Kirbys Meeting house in Glass House Yard And that Bror John Reeves or Bror Kirby do preach the Sermon at which time & place Wee desire as many as possiable to help to Carry on our Lords Work.

Signed by All the Names Aforesd.

[Page 53.] [1716, May 23.] [Goswell St.] *The Names of the Messengers Elders and Representatives of the Severall Congrns of Baptized Churches who own the Doctrine of Universall Redempcon Meet in a Generall Assembly in Glass House Yard Goswell Street Londn. the 23d. of May 1716.

[Members present.]

| | |
|---|---|
| London Goswell Street | Thos Kirby Elder |
| | Wm. Gardiner, Jos. Squire } Repr. |
| Dunings Alley | Amb. Coggar, Jona. Hook } Repr. |
| Horsley Down | Nath. ffoxwell Elder |
| | Ben. Gardiner, Miles Cox } Repr. |
| Western Assocn. | Benj. Miller Messenger |
| | Geo. Jackman Elder |
| Welbrom & ffoulbrom[1] | |
| Isle of Ely | Jo. Sherman |
| ffenny Stanton | Simon Martin Repr. |
| Lincolnshire | Thos. Ulliott Messenger |

| | |
|---|---|
| Kentish Assocn. | James Richardson Messr.<br>Searles German[2] Elder |
| Essex | |
| Burnham | Hen. ffield Elder |
| Portsmouth | Geo. Kelly |
| [3]Chichester | Matt. Randall<br>Ricd. Drinkwater } Repr. |
| Horsham | Matt. Caffyn<br>Thos. Sonton } Elders |
| Turnershill | |
| Ditchiling | |
| Webstone | |
| Warbleton | Hen. Miller Messenger |
| Seven Oakes | Wm. Cox<br>Jos. Brown } Repr. |
| Athorn | John Bush Repr. |
| Canterbury | |
| Dover | |
| Speldest | |

Whereas a Motion was made last Year Concerning the Money raised by Severall Churches for Building a Meeting House at Smalbro' near Norwich which had laid Still for some time there being Some more helps of late it is Agreed that the Said Money be Applied to the Said Use. 1. [Smallburgh time extended.]

A Letter from Norwich was Read & Considered to which Bror foxwell & Bror Richardson are Desired in the Name of the Assembly to Write an Answer thereunto & Another to Bror Killingworth. 2. [Reply to Norwich.]

That the Buissiness requested in the Letter from Ireland be wholly referred to the Managmt. of the Messengers & that if nothing be done by them before the Next Assembly it be then taken into Consideracon again. 3. [Irish affairs referred to Messengers.]

It is Agreed by this Assembly that A person Ordained into the office of an Elder & being afterwards Dismissed from the Church were he was so & shall take upon him to Act as an Elder in any one or more Churches is Disorder But to do this without Takeing a Membership in the Church were he so Acts is a very great Disorder. 4. [Elders are strictly local officers.]

*That Bror Reeves Acknowledgmt. of his being Guilty of Disorder in taking upon to Act as an Elder in any Church or Churches and not being a Member in any Church & also [Page 54.] 5. [Reeves to be forgiven disorder on apology.]

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[1] Fulbourn.

[2] Searles Jarman had been Elder of Canterbury since 1698. Taylor I. 351.

[3] A second column.

in also in (Sic in orig.) Sundry Unadvides Words & Actions which he hath Slipt into Shall be Accepted as Satisfaccon & that he may take up Membership upon the Same provided no Sin Can be proved against him.

6. [Norfolk Churches to state their case against Reeves.] And Likewise that Bror ffoxwell & Bror Richardson do write to the Severall Churches of Norwich Smalbro & Yarmouth to acquaint them with the former Agreemts. & to require of them if they have the Knowledge of Sin in Bror Reeves they do acquaint the London Churches of the Assembly & Bror Richardson with it to which the Assembly referrs the Hearing & Determining this matter.

7. [Adjourn three years.] It is also Agreed to hold the Next Assembly at this place this time 3 years Only Reserving a power to the Messengers & London Elders to Call an Assembly soon if they Shall See a Sufficient Cause So to Do & that Bror Kirby or Bror Benj. Miller do preach at the Opening of the Next Assembly which is to Meet on Wednesday in the Whitson Weeke which shall be in the year 1719.

Signed by all the Names aforesd.

[Page 55.]

[1719, May 20.] *The Names of the Messengers Elders and Representatives of the Severall Churches of Baptized Believers who own the Doctrine of Universall Redempcon thro' our Lord Jesus Christ Meet in a Generall Assembly at Glass House Yard Goswell Street the 20th 1719.

| | | |
|---|---|---|
| Messengers | Bror Henry Miller[1] | |
| | Bror Ben Miller | |
| | Bror Wm. Wood[1] | |
| London Churches | | |
| Goswell Street | Bror Thos. Kirby | Elder |
| | Bror Jos. Squire | Repr. |
| | Bror Wm. Gardener | Repr. |
| | Bror Nat. foxwell | Elder |
| Horsley Down | Bror Ben Gardener | Repr. |
| | Bror Matt Cox | Repr. |

[1] These Messengers seem still to have resided at Warbleton and Ditchling respectively; yet the names of these places do not have their names affixed. Benjamin Miller again is not classed with the Western Association, and his case brings out clearly that ordination as Messenger terminates the relation as Elder to one church; the case of Reeves is an instructive contrast. But John Miller, the chairman, is not specified anywhere, though we know he belonged to Downton, and should have expected him to be classed as a representative of the Western Association.

| | |
|---|---|
| Kath. Wheel Alley[2] | Bror Am. Coggar, Bror Ja. Upton } Repr. |
| Country Churches | |
| Burnham | Bror Heny. ffield Elder |
| Essex | Bror Thos. Lilly Repr. |
| Willbraham &c. | Bror Jo. Catylin Rept. |
| St. Ives[3] | Bror John King, Bror Rob. Kmightly } Repr. |
| | Bror W. Barron Elder |
| Norwich | Bror Dan. Killingsworth Repr. |
| Western Associacon | |
| | Bror Ja. Gold Elder, Br. Jackman Elder } Repr. |
| Kentish Associacon | |
| Chichester | Bror Mat. Randall Elder |
| | Bror. Ric. Drinkwater Elder |
| Horsham | Bror Matt Caffin, Bror Thos. Sonthon } Elders |
| Webstone | |
| Turnershill | |
| Disteling | |
| Warbleton | |
| Tunbridge Wells | Bror Will. Ashdown Repr. |
| Seven Oacks | Bror Ja. Calverly Elder |
| | Bror Jos. Brown Repr. |
| Cranbrooke | |
| Head Corne | |
| Frittenden | |
| Marden | |
| Rolvenden | |
| Maidstone | |
| Burden | |
| Canterbury | |
| Dover | Bror John ffinist Repr. |
| Deal | |
| Hide & Foulston | |

[2] The church at Dunning's Alley seems at first sight to have migrated here, but there are subsequent tokens of some trouble, and the trustees of Captain Pierce John's bequest declared in 1729 that the church was extinct: the history of the section in Katherine Wheel Alley can be traced here till this book ends with 1728. It is possible that a section lingered on at Dunning's Alley, in touch with the General Association.

[3] Or Fenstanton. Next year Richardson ordained John Cropper as Elder here. See *Fenstanton Records*, xxv.

Athorne
Portsmouth

[Officers.] Bror John Miller Chairman
Bror Ben. Miller } Moderators
Bror Nath. ffoxwell }

[Minutes read.] Agreed that the Acts & Conclusions of the last Assembly being first Read wch. being done then was offered.

[Agenda.]
1. A Case by Bror Richardson
2. A Letter & Case from Katherine Wheel Alley
3. A Letter from St. Ives
4. A Letter from Fullbraham &c.
5. A Letter from Norwich
[Page 56.] 6. *A Letter from the Western Associc̄on
7. A Letter from Dover
8. A Letter from the Associac̄on in Kent
9. A Letter from Canterbury
10. The Case of Ireland to be Considered

Concluded as follows

Impris. [Proceedings about Reeves in 1716 to be republished.] It is Agreed the 4th & 5th parragraffts of the proceeding of the last Assembly shall be incerted in the Acts of this present Assembly (Copias) in Order to be Cōmunicated to the Severall Churches composing this Assembly.[4]

Item on preachers going out without being first approbated [5] Bror Richardson hinting that Diverse Men gifted for the Ministry had taken Liberty without the Consent of the Churches or Elders to whom they Did belong to go to & fro & preach to and Amongst other Churches Now Such a Managmt. & practise is Judged by this Assembly to be Contrary to all good Order And what ought to be Suppress Being of a Dangerous Consequence.

Item [Advice to Katherine Wheel Alley.] The Letter & Case from Katherine Wheel Alley being read & Considered it was Concluded That Bror Miller & Matt. Randall Draw up a Letter of Advice & Direction to the Said Church to be read & Approved by this Assembly which was done Accordingly And ordered to be fairly transcribed & Signed by Bror Miller & Bror Richardson.

Item [Reply to Norwich. The Letter from Norwich being read an Answer was Drawn up & Approved of & Ordered to be Incerted in the

[4] The trouble about Reeves was evidently not ended. Had he married out of fellowship, and been deposed for that reason, as 1693 laid down?

[5] This note appears to be by W. H. Black.

Assembly Book[6] & a Copy to be Written by Bror Miller and Bror Richardson and sent to our ffriends at Norwich.

Item [Fast Day.]

The Sinking State of Religion being Considered & Diverse things of that kind veriously thought of It was Concluded all the Churches Should about Midsum̄er Next or before Keep a Day of ffast to God &c.

Memorandum

[Subjects for prayer.]

The Matters proposed were for the Safety of the Kings person now at Hanover for a blessing on his good Designes for his Safe Return for prosperity of his Illusterous ffamyly For Divine Aides to the Regency for the peace & prosperity of the Nation for Defeating all the Designes of all its Enimies Especially in this present Spanish Invasion And *Especially [Page 57.] for Obtaining greater Supplies of God Good Grace & Holy Spiritt for the Quickening his own people & Strengthen the things that remain & are ready to Die &c.

Item [Ireland.]

The Irish Case was Considered & Referred to the Messengers

Lastly [Adjourn to Chichester in two years.]

The Assembly Did further Adjourne themselves to meet at Chichester in Sussex on Wednesday in Whitsunweek which shall be in the Year of our Lord 1721 And Bror Benj Miller do preach the Assembly Sermon And in Case of his failure Bror Calverly to do it.

[The letter to Norwich.]

A Letter which was sent to the Church at Norwich Concerning Mixt Marriages

against mixt mariages[5]

> Beloved Brethren wee recvd. yr. Letter And have had the Matter under our most Serious Consideracons And having Friendly Debated the Case came to this Result
>
> Wee cannot say that the Holy Scriptures do Warrt. persons Baptized to Marry with those Unbaptized Neither can we say that when it so happens Every Such person so Marrying Should be Excum̄unicated But for as much as the Scriptures Seems rather Disallow of Such Marriages & having many times found the ill Consequence[7] that do attend We do veryly Conclude them to be inExpediant and that every such person so Marrying

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[6] This is the first sign of a book belonging to the Assembly; in 1704 the reference is apparently to a church book. The first paragraph of the minutes shows that copies of the Acts were sent to every church, but does not expressly say that they were printed. On the phenomena of the next few pages see the Introduction, chapter II.

[7] The words "of it" follow, but were cancelled at once.

as aforesd. is worthy of Blame more or less as the Case may be Circumstanced And our further advice is that all Ministers & others do use their utmost Endeavours to prevent Such Marriages And persue those things that may be most for the Glory of God And for the peace & Unity of the Churches Farewell.

[Transcribers' note.] These proceedings of the Assembly are transcribed from the originall note by the Speciall Order at the request (verbally) of the full Meeting when sitting by us

Hen. Miller
James Richardson.

[Page 58.]

[1721, May 31 and June 1, Chichester.] *The Names of the Messengers Elders & Repre- of the Severall Churches of Baptized Congregations Who own the Doctrine of Universall Redempc̄on through our Lord Jesus Christ formerly Under the Denominac̄on of a Generall Assembly held at Chichester[1] in the County of Sussex[2] Convened together this 31 May & June 1st. 1721

[Members present.]

Messengers { Bror Hen. Miller, Benj. Miller, Ja. Richardson, Searles Garman, Wm. Wood }

The Western Associac̄on { Ralph Gould, Bror George Jackman, John Townsend }

Burnham in Essex Bror Hen. field Elder

[1] Originally written "Chicester," h being interlined in ink.

[2] There is no record of any previous Assembly being held out of London. The London churches had been declining; Park had sent only its Elder for some time, and with his death in 1715 attendance ceased, and the cause nearly collapsed: Jenkins brought his people from High Hall in 1717, but they were not exactly of the same doctrine. Dunning's Alley was moribund. White's Alley was still linked with the rival body, to be met presently at Stony Stratford. Goodman's Fields had not sent lately, though we shall see it reclaimed next year by Matthew Randall from Chichester. Evidently the centre of gravity of the churches holding together at this time, before the reconciliation of 1729, was in Kent and Sussex, and the influence of James Richardson, once member of Horsley Down, now Messenger in Kent, was commanding. As however his home was in Southwark still, the departure from London proved only temporary. No other Londoner came this year.

St. Ives
Wilbourne } ... ...
Foulburn

Norwich.....

Ditcheling — Hen. Wood, Robt. Chatfield } Repr.

Warbleton — Bror Robt. Mercer Elder

Tunbridge Wells — Tho. Benge Elder; David Chapman, Mat. Copper } Repr.

Canterbury .....

Dover — John Tucker, John Prescott } Repr.

Deal.....

Hyth & foulstone — John Carr, Bror Thos. Questile } Repr.

Chichester — Rd. Drinkwater, Mat. Randall, John Smith, Mat. Anthen } Elders

Portsmouth — Bror George Kelly, Walter Addis } Elders

Isle of White — Bror John Cook Repr

The London Churches

Goswell Street.....

Katherine Wheel Alley.....

Horsley Down.....

Webstone — Joseph Pesely, Ste. Atkins } Repr.

Turners Hill.....

Seven Oakes — Bror James Snow

Cranbrook
Head Corn
Frittenden
Mardon ..... 
Rolvenden
Maidstone
Barden

Aythorn — Bror James Knott[3] Elder; John Bush Repr.

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[3] James, not John. Between John who made his last appearance at Assembly in 1704, and James, had come Elder John Bush, so that there is no continuous dynasty of John Knotts, Elders. This is the last appearance of Eythorn at the Assembly till 1759. The following information, extracted from the Ramsgate church book, is of interest. In 1725 a meeting was held at Wingham, in June, with Assessors from all over the Association, when the church withdrew from James Knott, rejecting him as minister and as pastor for

[Officers.] The Acts of this Assembly as follows

Bror Benj. Miller Chairman
Bror Thos. Benge } Moderators
Bror Wm. Wood }

[Minutes.] Agreed that the Acts & Conclusions of the last Assembly be first Read which being Done was Offered

[Agenda.]
1. The Case of Ireland
2. A Letter from the Western Associacõn
[Page 59.]
3. *A Letter from Catherine Wheel Alley London
4. A Letter from Dover
5. A Letter from Hyth & foulstone

Adjourned till to morrow Morning 8 of the clock

June 1st. [Adjourn to Horsham, 1724.] The Assembly Did further Adjourn themselves to meet at Horsham in Sussex on Wednesday in the Whitsunweak which shall be in the Year of our Lord 1724 And Provided that the Messengers belonging to this Assembly shall see Occasion to Call an Assembly Sooner to Determine Affairs of Moment in the Churches it is Mutually Agreed that the Messengers shall have power by Giving Due & proper Notice thereof to the Churches Belonging to this Assembly to Call one to determine Affairs as aforesd.

[Messengers to Ireland] It is Agreed that a Letter of Approbacõn Bror James Richardson & Bror Will. Wood to go to Ireland thereto to take upon them as much as in them lies to Settle the Affairs of Such Church or Churches in Ireland as to them shall Seem most to the Honour & Glory of God

[at expense of Churches.] And also that Bror James Richardson & Bror Wm. Wood at their Return from Ireland they are to state an Account of their Charges in that Affair and lay it before Bror Hen.[4] [Miller] & Bror Robt. Mercer who are to take the Same into Consideracõn that the Same be Defrayed them

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immorality. In 1730 John Knott made his first appearance, and in 1732 James Knott applied for reinstatement, which, alter six months, was granted. The church for many reasons declined to send representatives to the Assembly. The same year it divided into four churches, Eythorn, Wingham, Stelling, Isle of Thanet, this book being henceforth used chiefly by the last group, which, in November, chose John Bush and Richard Chilton as Elders; Drinkwater, Mercer, and Jarman formally attested these proceedings as Messengers. From 1737 to 1743 the Thanet church had to defend itself against ten charges brought by a member, David Rutter, and though he was expelled, yet Elder Chilton had to be censured for marrying out of fellowship. Connection with the Assembly by this section was resumed in 1734.

[4] A word dropped. The name "Miller" has been pencilled above the line.

by Sending Circular Letters to the Severall Churches belonging to this Assembly to Contribute what is Necessary to Defray the Same & that what Money Shall be Collected in the Severall Churches on That Acct. shall be remitted to Bror Henry Miller & Bror Robt. Mercer aforesd. for the Use and End aforesd. who are to give an Acct. of the same at the Next Assembly how Disposed off.

It is Agreed by this Assembly that a Day or Days for fasting & Humilacon be kept by the Severall Churches and also to Implore the Almighty that he may Avert those Mighty Judgemts. & Afflictions that other Kingdoms and Countrys now labour Under & that wee have great reason to fear may be brought Upon Us for the Many growing Impieties and Evills that are now So much abounding Amongst Us in this our Nation. [Fast day.]

*And also it is Agreed that Bror Mathew Randall do preach the Next Assembly Sermon & in Case of his failure therein Bror Richd. Drinkwater to do it in his Stead. [Page 60.] [Next Assembly.]

| | | |
|---|---|---|
| Benj Miller | Rd. Drinkwater | Henry Wood |
| Hen. Miller | J. Jomson[6] | Robt. Chatted[5] |
| James Richardson | Geor. Jackman | John Prescoot[5] |
| Searles Jarman[5] | Wm. Wood | John Cook |
| John Tucker | Hen. ffield | John Smith |
| Thos. Quiesid | Geo. Kelby[5] | John Geere |
| John Carr | Matt Caffyn | James Snow |
| James Knott | Robt. Mercer | John Tasker |
| John Bush | Jos. Southom[5 6] | Matt Copper |
| Thos. Benge | David Chapman | |

[5] The list of signatures by no means tallies with the roll at the head. Both alike are copies, not originals, but the latter list is one degree nearer the men's conception of their own names, prima facie: spellings such as Jarman commend themselves intrinsically. But secunda facie, Kelby, Sonthom, Chatted, Prescoot, are almost certainly false readings. That is to say, the original signatures were harder to decipher than the writing of the scribe. It is hard to accept either Questile or Quiesid. It is to be regretted that the "Webstone" representatives did not sign, for Pesely's name is never spelt twice the same way in the rolls, and his own view might have been interesting.

[6] Jomson, Sonthom (Southern), John Geere (of Webstone), and John Tasker signed without being enrolled. Either the minute secretary was careless, or members of churches present without being qualified as voting representatives were yet eligible to sign. On the other hand Ralph Gould, John Townsend (unless we equate him with J. Jomson), Matthew Randall, Matthew Anthen, Walter Addis, Joseph Pesely and Stephen Atkins did not sign. Signing the minutes was no innovation, but in previous cases the transcriber had been content to say—Signed by all the names aforesaid.

[Page 61.]

[1724, May 27, Horsham.]

*The Names of the Messengers Elders & Reprs. of the Severall Churches of Baptised Congregations who own the Doctrine of Universall Redemption through our Lord Jesus Christ formerly Under the Denominacon of an Assembly held at Horsham in the County of Sussex Convened together this 27th May 1724.

[Members present.]

| | |
|---|---|
| Messengers | Henry Miller<br>Benjamin Miller<br>Ja. Richardson<br>Wm. Wood. |
| Horsham | Mathew Caffyn, Thos. Southon, John Jeffery } Elders<br>Richd. Holland, John Tasker } Repr. |
| Virginia Street Londn. | Mathew Randall Elder |
| Ditcherling | Nath. Webb, Jos. Dancy } Elders<br>Hen. Wood, Robt. Chatfield } Rep. |
| [Warbleton][1] | Robert Mercer Elder |
| Chichester | Richd. Drinkwater Elder |
| Western Assocn. | George Jackson[2] Elder |
| Portsmouth | |
| Burnham | Hen. ffield Elder<br>John Gill Repr. |
| Norwich | Grant Killingworth, francis Huntly } Repr. |
| Worssleston | Wm. Jackman[2], Ste. Atkins } Repr. |
| Turnershill | Soloman Copper, Gruel English } Repr. |
| Tunbridge Wells | Thos. Benge Eldr<br>Wm. Ashdown, Mathew Cooper } Repr. |
| Seven Oaks | James Snow, Richd. Westerman } Repr. |

[Officers.]

The Acts of the Assembly are as follows

Bror Benj Miller Chairman
Hen. Miller, Mathew Randall } Moderators

[1] The text gives no name of church. Mercer is well known as of Warbleton.

[2] The names Jackman and Jackson have been transposed, see signatures and 1714.

Agreed that the Acts & Conclusions of the last Assembly be read which being Done was offered. [Minutes.]

[Agenda.]

A Letter from Burnham 1.
Two Letters from Norwich 2.
A Case of Request from Worssleston 3.
A Letter from Turnershill 4.
A Letter from Tunbridge Wells 5.
A Letter from Seven Oaks 6.
A Letter from Bror Searls Jareman Mess. 7.
Lastly The Case of Bror Robt. Norden to be Considered 8.

Agreed that Letters be sent to Severall Churches wch. are Deficiant in Defraying the Charge of Bror Richardson & Bror Wood to Ireland viz: 1. [Application to defray Irish visit.]

| | | |
|---|---|---|
| Portsmouth | Ronnden[3] | Marden |
| The Essex Churches | Headcorne | Dover |
| Seven Oaks | Maidstone | Deal |
| Worssleston | Cranbrooke | Haythorne |

*Agreed that Bror Barons Letter from Norwich be read Considered & Answered by Bror Benj. Miller Hen. Miller James Richardson Wm. Wood Matt. Randall Richd. Drinkwater & Robt. Mercer this evening which was done Accordingly & approved Being Meet again May 28th it was Agreed [Page 62.] 2. [Reply to Norwich.]

That Bror Richardson Bror Mercer Bror Benge Bror Drinkwater do Discourse Bror ffield about the affair of a Messenger & report ye same. 3. [Messenger, Henry Field]

That as to the Affair of a Messenger in Essex Agreed that Bror Richardson Bror Drinkwater & Bror Wood do go down into that Country to Consult the Churches on that Affair. 4. [and the Essex Churches.]

Agreed that Bror Miller & Bror Mercer do as soon as conveniantly as they Can write to the abovesd. Churches to Move them to the Making up the Deficieny of Ireland Affairs. 5. [Irish fund.]

Agreed that the Affair of Virginia be referred to the Next Assembly 6. [Virginia.]

Agreed that all Letters to the Next Genall Assembly be referred to a Comittee in Order more regularly to form the Severall Cases therein Contained for the Assembly Consideracon. 7. [Committee to prepare business.]

[3] Downton or Rolvenden?

May 28. [Adjourn to London, 1725.] The Assembly Did further Adjourn themselves to Meet at Londn. at Bror Kirbys Meeting House on Wednesday in Whitsunweek which will be in the Year of our Lord 1725 & Bror Richd. Drinkwater is Appointed to preach the Sermon & if he fail Bror Robt. Mercer.

[Circular Letter.] Agreed that Circular Letters be Sent to all the Churches belonging to this Assembly the Contents of which is as follows

Beloved Brethren

["Because of decay we advise] We thought it Necessary to Signify to you the Sevall Complaints that have been made of the great Decay of Religion & the generall want there is of a Ministriall help in many Churches & being well assured without due care & proper Measures be taken the Cause & Interest of the gospell will Irrecoverably be lost which things being the Burden of our Minds have been laboring to find our proper remedys to recomend to you which in our Judgmts. are as follows

1. ["prayer for more Ministers,] That the Severall Churches do keep a Day or Days of fasting & put up Solemn prayers to God who is the Lord of the Harvest that he would Spirit & send forth more Laborers into the Harvest being the most likely Way to Enjoy that God which is so much wanting

2. ["cottage meetings,] We advice that the Minister or Ministers of Such Congregations do Use all prudence and Diligence to Set up private Meetings that those amongst them who [Page 63.] are most likely may have thereby the *Better opportunity to Discover & Improve their Severall Capacietys and Gifts of the Spiritt of God for the further Improvemt. of which we beseech all Such who Enter upon this ["Bible study and prayer,] Affair to give Attendance to reading the Holy Scriptures the Rule of our ffaith that they Unwearedly wait upon God in their Studys in frequent Prayers to the God of all Wisdom & the giver of Every Good & perfect gift & that they make use of all Such other lawfull helpss as may be within their powers where by our Holy Religion may not want Men of Suitable minds & Abilitys to Support the Same.

["and training of the young for the Ministry,] Moreover we advise that all prudence be Used by You the Severall Ministers not Only to Encourage but to Instruct the Young & best knowing in the Ministriall Work & that the labour to prevent all Discouragemts. that to often happens to the grief of pious

minds & Hindrance of the Gifts of the Spirit of God.

for the Encouraging your Imediate Care & Diligence our Messengers have Determined to Visit the Severall Churches further to Encourage & Assist you in this Affair which they hope to find Carryed onto some good degree. ["to advance which, the Messengers will visit you."]

Thus Wishing that all grace Mercy and peace may abound among you we Subscribe our Selves your Brethren in Christ.

Agreed further that a Letter be Sent to Seven Oaks The Contents of which are here as follows. [Letter to Sevenoaks.]

Brethren

We recvd. Your Letter Desiring to be advised whether it be lawfull & Expediant to use the form of prayer in the Worship of God which our Lord taught his Disciples To which we Answer & Advice that Since it does not appear that our Lord Designed that form for an Exact & Standing form of prayer or for the Christian Church to the End of time but rather for the then present Dispensation & State of his Disciples And also since it is not the practise of the Baptized Churches Nor can be brought into practice [4]into any[4] of the Baptized Churches without a Burden or great Scruple in the Concience of Many of the Members We judge it Most Expediant to Continue to Omitt the Use of it as an exact form in the Worship of God & to prefer the Unity of the Churches & the peace of their Members above the private Opinion or any particular persons. [You need not begin to use the Lord's Prayer.]

Thus we give You our Opinion & Advice & Comend you to God Wishing all Grace & Goodness to abound amongst you. Farewell.

| | | | |
|---|---|---|---|
| Benj. Miller | Nat. Randall | John Jeffery | [Signatures.] |
| James Richardson | Tho. Benge | George Jackman | |
| Henry Miller | Henry ffield | John Gill | |
| Willm. Wood | Josiah Dancy | | |
| Robt. Mercer | Richd. Holland | | |

Turn Over Leafe

[4] These words are interlined in ink by the scribe.

[Page 64.]

[5]*The Names of the Messengers Elders & Representatives of the Severall [4]Churches of[4] Baptised Congregations Who Own the Doctrine of Universall Redemption through our Lord Jesus Christ formerly Under the[6] Denomination of a Generall Assembly Held at Chichester in the County of Sussex Convened together this 31 of May and June 1st. 1721.

| | |
|---|---|
| Will Ashdown | John Tasker |
| Mathias Copper | Francis Huntley |
| Nat. Webb | Richd. Westerman |
| James Snow | Griffiel English |
| Soloman Cooper | Richd. Drinkwater |
| Robt. Chatfield | Wm. Jackson |
| Thos. Southoun | Grant Killingworth |
| Mat. Caffyn | Hen. Wood |
| Ste. Atkins | |

[7]Memorandum

Whereas there was an Order in the Assembly Held at Londn. 20 May 1719 &[7]

[Page 65.]

[1725, May 19, Goswell Street.]

*The Names of the Messengers Elders & Representatives of the Severall Churches of Baptized Congregations who Own the Doctrine of Universall Redemption through our Lord Jesus Christ formerly Under the Denomination of A Generall Assembly Held at Bror Kirby Bror Morris Metting House in Glass House Yard in Goswell Street London Convened together this 19th Day of May 1725.

[Members present.]

Messengers

Benjamin Miller
Searles Jerman
Wm. Wood
Jam. Richardson

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[5] This paragraph, relating to 1721, standing at the head of a new page, is cancelled by two lines from corner to corner, and a line below. Then continues the list of 1724 signatures. The entry seems earlier than that on page 58 of the book.

[6] The word "Generall" follows, cancelled at once.

[7] We can but guess which order was referred to, as the entry ceases abruptly. Perhaps the final order, that the proceedings of 1719 were to be transcribed from the original note, was regarded as a precedent, and was being cited. Half a page follows, blank; which is a novelty. All these textual phenomena are discussed in the Introduction, chapter II.

Katherine Wheel Alley in Londn
{ Thos. Congrove
{ Caleb panton } Repr.
Tunbridge Wells
{ Thos. Bearge[1] Elder
{ David Chapman Repr.
Warblestone
Wm. Jackson Repr.
Seven Oaks
{ Richd. Glover
{ James Calverly } Repr.
Country Churches
Burnham in Essex
{ Henry ffield Elder
{ Noel Crisp
{ John Gill } Repr.
Norwich
{ William Barron Elder
{ Grantham Gillingworth Repr.
Western Assocn
John Barling Repr.
Horsham
John Tasker Repr.
Cranbrooke
James Cooper Repr.
Hide & foulstone
Edd. Morris Elder
Chichester
Ricd. Drinkwater Elder

The Acts of the Assembly was as follows [Officers.]

Bror Benjamin Miller Chairman
Bror Thos. Benge
Bror Wm. Wood } Moderators

Agreed that the Acts & Conclusions of the last Assembly be first Read which being Done then was Offered [Minutes and Agenda[2]]

The Case of Bror ffield & the Burnham Church 1.
A Letter & Case from Kath. Wheel Alley 2.
A Letter from Norwich 3.
A Letter from Horsham 4.
A Letter from Hide & ffoulstone 5.

[1] Benge.

[2] The numbering of the items in the Agenda does not correspond with the numbering of the decisions. And these again are transposed, 2 preceding 1. The letters from Horsham and Hythe are left unnoticed.

2. [Burnham requested to give up Henry Field as Messenger.] Agreed that A Letter be Drawn up & Sent to the Church at Burham to Intreat them to Admitt of their Elder to Act in the Capacity of A Messenger by Ordination According to the Approbation of this Assembly & Bror Barron & Bror Killingworth were Appointed to Draw up the Letter which Done Accordingly & Agreed that they Send their Answer to Bror Richardson & Bror Wood upon the Receiving of which they are to go Down to Ordain Bror ffield if So Desired by the Churches.

[Page 66.]

1. [Committee on business.] *Agreed According to Appointment in the last Assembly & a Comittee was Chosen for to Inspect All Letters Sent to this Assembly in Order More regularly to form the Sevall Cases therein Contained for the Assemblys Consideracon & Bror Wm. Wood Bror Hen. Field Bror Benge & Bror Tasker were Appointed.

3. [Letter to Katherine Wheel Court.] Agreed to Draw up a Letter for the Brethren in Katherine Well Court then Ordaining Bror Caleb Lanford[3] & Continuing to Keep up their Church State & was done Accordingly.

4. [Letter to Norwich.] Agreed to Draw up a Letter & Send to the Church at Norwich in Answer to Some Questions by them proposed & it was Done Accordingly.

5. [Circular Letter.] Agreed that Circular Letters be Sent to the Severall Churches belonging to this Assembly.

6. [Norden's return from Virginia.] Agreed by this Assembly that Bror Norden being sent for Home from Virginia if he be Disposed to Returne be[4] to Bror Henry Miller & Bror Robt. Messers who are Impowered by this Assembly to Act in that Affair as they Shall Judge Necessary & to Call Such Assistance from other Churches as they may think proper.[5]

[Adjournment for three years.] Lastly Agreed that the Next Assembly be held at Bror Kirby & Bror Morris Meeting in Goswell Street Londn. upon Wednesday in Whitsun Weak 1728 Unless the Messengers See Occasion to Call one Sooner and that Bror Richard Drinkwater is Appointed to preach the Assembly Sermon but if he should fail then Bror Robt. Messers or Bror Wm. Wood is to perform the Same

---

[3] Probably a mistake for Panton, see roll above. Robert Painton of the same church, when it met in Dunning's Alley, attended in 1711. Yet D'Assigny mentions Sunford, a tallow-chandler.

[4] Supply "referred."

[5] Norden, formerly Elder of Warbleton, had been sent to Virginia in 1714.

| | | |
|---|---|---|
| Benjamin Miller | Ja. Richardson | [Signatures.] |
| Searles Jarman | Will Wood | |
| Richd. Drinkwater | Wm. Baron | |
| Edd. Morris | Thos. Benge | |
| James Cooper | John Tasker | |
| John Gill | James Calverlie | |
| Grantham Killingworth | Wm. Jackson | |
| David Chapman | Noel Cripps | |

*The Names of the Assembly of Messengers Elders & Brethren Meet at Glass House Yard London June 12th. 13th. 1728 [Page 67.] [1728, June 12 and 13, Goswell Street.]

London[1] [Members present.]

{ Glass House Yard, Horsly Down, Park, Virginia Street } Messengers { Benj. Miller, Ja. Richardson, Henry ffield[2] }

Huntingtonshire
Stanton Simon Martin Repr.
Norwich
Isle of Ely Wishbich. Witlease
Portsmouth
Richd. Drinkwater Elder
Chichester John Smith Repr.
Horsham Thomas Southon Elder
John Tasker Repr.
Ditcherling
Warbleton
Turnershill
Surry Webstone
{ The Western Associacon A Letter Samll. ffry[3] Representative }
{ Lincolnsh. Associacon Burnham[2] Noel Cripps, John Gill } Repr.

[1] The London representatives were perhaps too numerous to be mentioned, or were not clearly distinguished from the onlookers. This is suggested by the entries of 1725, and the presence of non-voting spectators is alluded to in after years.

[2] Field having been ordained Messenger, his connection with Burnham as Elder ceased. Burnham is never elsewhere classed as of the Lincolnshire Association. The braces which accentuate the peculiarity seem to be original, and mistaken.

[3] Fry becomes a leader till death in 1766. Ivimey says that he was assisting Mr. Thomas Bosher at Milborne Port, a small Somerset town.

Kent
Bradborn
Seven Oak Thos. Benge Elder
Tunbridge Wells David Chapman Junr. Repr.
Biddenden David Chapman Senr. Elder
Frittenden Wm. Tempest } Repr.
Cranbrook James Cooper }
Marden
Aythorn
Maidstone
Hythe & Foulkstone
Wm. Spilstead Elder A Letter & Case
Canterbury A Letter
Deal
Borden
Dover Robt. Pyall Repr.

[Chairman.] Benjn. Miller Chairman

[Agenda.]

1. A Letter from the Western Associc̄on to be Considered
2. A Letter from Hythe & ffoulkstone with a Case
3. A Letter from Canterbury

[Results.] Agreed

1. [Reply to Western Association.] That an Answer be given to the Letter of the Western Associoc̄ which was Accordingly Done.

2. [Messengers to be sought.] In Answer to those Letters which Complain of the Decreese of & want of Messengers It is Agred that it be recomended to all the Churches & particularly the Kentish Associec̄on to look out Men of Suitable Minds & Abilitys for that Work & that Bror Richard Drinkwater & Bror Robt. Mercer be Intreated as Men Qualifyed for the Work & Accordinly A Letter was Drawn up of that Import.

3. [Invitation to Bucks Churches on new basis.] Agreed that A Letter be writt Stating on what Basis we propose to proceed for the future & by it to Invite our Brethren of the Buckinghamshire Assembly[4] & Londn. Churches to Joyn with us on ye same

4. [Circular Letter.] Agreed that Circular Letters be Sent to all Churches belonging to this Assembly to acquaint them with the proceedings & Agreemts. of this Meeting.

[Letter to Bucks.] The Contents of the Letter for our Buckinghamshire and London Brethren is as follows.

[4] On the first occasion of a division, the other section took the title "General Association." On the second, each part styled itself "Assembly"; this usage had evidently continued.

*Londn. Glass House Yard Septr. 13. 1728 [Page 68.]

The Messengers Elders & Repr. of Sevall Baptist Congregas. Send Christian Salutations to their Worthy Brethren of like Denominacon Assembled at Stony Stratford. [To the Brethren assembled at Stony Stratford.]

Beloved in the Lord.

It is wth. much Concern & trouble that we behold the Baptist Interest Still So Unhappily Divided These our Divisions must of Necessity Weaken our Hands be grievous to the truly Humble & Cause the Adversaries of our Holy Religion to Speak reproachfully of us Our Dear Redeemer Also the great pattern of Meakness & Love cannot but be Displeased wth. us as he sees us Disjoyned & Destitute of Peace & Concord We all know our God hath Called us unto peace & that the Great Mark of our being Disciples of the Kind Compassionate Jessus is our Loving One another Let us then Dear Brethren resolve that the time past Shall Suffice us & that we have walked in Strife & Contention Let us now think it our Duty & Interest to become Repairers of the Breach & the Restorers of paths to Dwell in Since it is both good & pleasant for Brethren to Live together in Unity let us Set our Hearts upon finding out the Most Effectuall Methods for its Attainment & preservation. Wee Earnestly Desire Dear Brethren in Much Humillity & Love to treat with you about an Accomodacon This we would do on the Very first Opportunity & in Such Manner as you shall Appoint We are Ready to Consent to any thing which may be Concerted as a proper foundation on which to Unite We have had this Matter under our Serious Consideracon in this Meeting & we beg leave to Comunicate our thoughts to you We find by long Experiance that in points Sublime & Difficult it cannot be Expected that we should be all Exactly of a Mind. The Christian World Contend in vain about Creeds & Humane Explications all the while the Avouch the Holy Scriptures to the whole & Only Rule of their ffaith & practise And Now as it is not Necessary for Christians to be Determined by any Unscripturall fforms Especially in points of abstruce Speculation which are above the Capacities of Men in Comon So we propose it as our Judgements that we lay all such forms asside,

["Regretting the long division"]

["we would treat for reunion"]

["recognizing that unanimity is not to be expected"]

["and so proposing a return to the Six Principles."]

and Unite upon the Six principles of the Doctrine of Christians as Contained in Hebr. 6. 1. 2. Adding Only for Distinctions Sake that we believe the Doctrine of Universall Redemption.

[Page 69 and last.]

[" on which basis we hope for a brotherly fellowship."]

*If we Can be So happy as to Unite on this Safe this laudable and true foundation we have great Assurance that all our former Misunderstandings will Remain Effectually Covered & that wee shall Quickly Come in the Unity of the ffaith to a more perfect State to a greater Measure of the Stature & fulness of Christ Wherefore Beloved for getting those things which are behind let us reach forth Unto those things which are[5] before us Let us have Compassion one of another let us live as Brethren being petifull & Courteous not rendring Evill for Evill or Railing for Railing but Contrariwise Blessing Let us do all things for the future without murmuring & Disputings that we may be blameless & harmless as the Sons of God without rebuke in the Midst of a Crooked & perverse Generation among whom we shall then Shine as Lights in the World Thus Commending you to God & to the Word of his Grace which is able to build you[6] up & give you an Inheritance among them that are Sanctifyed we Subscribe our Selves Your Brethren in the ffaith & ffellowship of the Gospell.

[Adjourn one year.]

Lastly. Agreed to hold our Next Assembly at Bror Morrice Meeting House in Glass House Yard Londn. on Wednesday in Whitsun Weeke Anno. 1729 And that Bror Robt. Mercer & Bror Thos. Benge do take Care to preach a Sermon at that time.[7]

[Signatures.]

| | |
|---|---|
| Robt. Pyall | David Chapman Senr. |
| Simon Martin | Ja. Cooper |
| Noel Crips | Benj. Miller |
| David Chapman Junr. | Ja. Richardson |
| Richd. Drinkwater | Hen. Field |
| Jo. Tasker | Saml. ffry |
| Wm. Spillstead | Wm. Tempest |
| Jo. Smith | Th. Southon. |

[5] The words "before us" follow in the text: "before" was cancelled and "behind" written above: then "behind" and "us" were both cancelled, and the text continues, "before us."

[6] This word is interlined in ink by the scribe.

[7] The minutes of the Assembly in 1729 are not recorded in either Book.

# APPENDIX.

## ASSEMBLY, 1705–1709.

Since page 98 was printed, further documents have come to hand, which supersede note 28 there, and outline some proceedings.

The First Assembly Book contains nothing between 1704 and 1709, and the gap is imperfectly filled in this edition at page 99 by a fragment relating to 1707. The White's Alley Book II. under date 1705, October 7, refers to the printed proceedings of the Assembly for that year, and from Taylor, I., 477 we get an extract :—

[Another committee was appointed] to go immediately and agree upon an expedient to confirm the union already begun [as stipulated in Article six of the treaty of Union. This committee brought up the following expedient, which after debate was adopted. It had an exact precedent in the first Protectorate Parliament of 1654, and a more recent example of the same policy was the Test Act of 1673.] [1705, May, White's Alley.] [An expedient.]

This Assembly do agree, that the paper, intitled 'The Unity of the Churches,' upon assent to which the general Assembly and general Association were united in the year 1704, doth contain both articles of faith and articles of union; and that no person shall be admitted a member of the general Assembly, that refuses to assent to and subscribe the whole in the paper: and, that the person signing, or to sign, shall not be permitted to ask any question, neither shall any question be asked him, upon pain of being excluded, or refused a member of the Assembly. [Members must sign "The Unity of the Churches" as the condition of sitting.]

White's Alley Book II., under date 1706, May 27, testifies that an Assembly was just about to be held, and in 1707–8, March 8, refers to an Association held the preceding November; but it sheds no light on the business done. Fortunately James Richardson copied some Kentish proceedings of 1708 and 1709 into a new book which he gave to the Association for Kent, Sussex and Surrey, where it was used as Minute-book for half a century. From it we glean the following facts :— [1706.]

The General Assembly of 1707 sent a letter inviting this Association to be represented in White's Alley at Whitsuntide 1708, or to explain why not. The Association sent four Elders to explain why they would not join, and the vital part of the letter they delivered runs thus :— [1707 invites attendance]

"Becaus that vnion which was professed to be made [in 1704], and understood to be enjoyed, by the Assembly and the Churches thereto belonging, was by the Assembly greatly Infringed & Suppressed, if not actually Broken [Kent declines.]

& discharged. For this Reason Brethren, we can not Assemble our selves with you as formerly. True it is we consented for peace and vnion sake that the Articles upon wch. the professed Vnion was grounded, might be [word torn] of our Vnion, beleiueing both the whole Assembly and Association consented to the same as such, according to the true meaning and intent of the word Vnion, but forasmuch as you have made a breach upon the Vnion itselfe, hoped to be injoyed, and this Breach was made under the pretence of strengthen the Vnion, and that by vertue of the termes of the vnion itselfe, by which it is expressed, so that the pretended prosecution of the vnion, hath tended to the utter destroying of the very Nature and being of an Vnion, by wch. means it semeth to us, that the very grounds of the propossed vnion are made voide, for if your meaning of these terms, are such which in themselves naturely destroys vnion, then haue you made voide, (not the vnion only, but the very Articles thereof also, so that the Association hath not Yncorporated with, nor vnited to the old Assembly, nor hath the breach bin closed up, by which means Brethren, you haue drove us from the professed Vnion, and whether shall we Retier, but to the old foundation, which remains unviolable, wherein all the Churches owning the Six principles, heb. 6. 1. 2. together with the Doctrine of vniversall Redemtion, did once enjoye a perfect vnion, even the Declaration of faith, sett out or published 1663 &c &c."

[alleges misuse of Article Six by the Expedient of 1705]

[declares the Union already broken.]

[and advises recurrence to 1663.]

[1708, Whitsuntide, White's Alley.]

[Majority deny breach,]

Richardson appended a note:—"Now the effect of this Letter (with divers more that was of the same nature wh this) was as followeth, that is to say, after the reading thereof the question was put, whether ye assembly had infrenged or brooken the vnion, then every member was to give his oppinion which being don, the Negatives were more than the affirmatives, such which said it was brooken, expected to have resoned it as they had promised in their letter, to weigh in the ballance of truth what should be sent to them, but the others would not admite of it, but put [it] to the voate, again thes opposed the vote, notwithstanding to the vote they put it, & being most in number, voted it out, but the others would not joyn in the vote, bore testimony & dissouled again."

[and closure discussion.]

[Minority secede.]

[1709, June 14, White's Alley.]

In 1710 there is a long recital of the Assembly proceedings of 1709, largely agreeing verbatim with the minutes as printed, but showing that the minority of 1708 claimed to be the majority in 1709, and met on July 14. Having dissolved the union in 1708, they were obliged to own themselves outside the Assembly; the other party, the legal Assembly, desired them to withdraw, and closed the negotiations detailed on pp. 104–106 with an ultimatum "that they were agreed, to abide by the Articles aforesaid, mentioned in their answer to us, and were resolved to make no Alteration."

[The Six Articles as amended in 1705 upheld.]

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General Baptists. General assembly.
Minutes of the General assembly of the General Baptist churches in England, with kindred records, ed., with introduction and notes for the Baptist historical society, by W. T. Whitley ... London, Printed for the Society by the Kingsgate press [1909]-10.
2v. 26cm.

Contents.--I. 1654-1728.--II. 1731-1811.

I. Whitley, William Thomas, b.1861, ed. II. Baptist historical society. III. Title.

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